ICHABOD:

OR,

FIVE Groans of the CHURCH:

Prudently *Foreseeing*, and passionately *Bewailing* Her Second Fall:

Threatned by these five *dangerous*, though *undiscerned*, *miscarriages* that caused her First:

Viz.
1. Undue *ORDINATION*,
2. Loose *PROPHANESS*,
3. Unconscionable *SIMONY*,
4. Careless *NON-RESIDENCE*,
5. Encroaching *PLURALITIES*.

Humbly presented to her supreme Head and Governour, The Kings most excellent *MAJESTY*, and His great Council, the *PARLIAMENT* of *ENGLAND*.

The Church of England.

Be watchful, and strengthen the things that remain, and are ready to die, Rev. 3. 2.

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ICHABOD:

OR,

The Five Groans of the Church.

CHAP. I.

O All you that pass by me, stand and see, *if there be any sorrow like unto my sorrow*; if it hath been done to any Reformed or Protestant Church under Heaven, as it is done unto me! O now my wounds were ready to be closed, my Ruines to be repaired, my Desolations and Wastes to be finished; when the Barbarous was checked, the Licentious was restrained, the usurpers were removed, the professed Enemies of different Interests and Religion which persecuted me, were subdued, and I ready to settle upon the Eternal Foundations of sound Doctrine, of Primitive Government, of an holy and pure Worship. of a decent and comely order, to the amazement of the World, to the honour of Religion, to the glory of God, to the peace of the whole Earth, and for good will among men! behold! my children are discontent, my Government is complained of, my Ordinances are neglected, my Ministers are despised, my peace is disturbed, and my safety endangered. *Hear, O Heavens, and give ear, O Earth!* What could I have done that I have not done? Have I not taught the truth of God sincerely, giving Milk to babes, and stronger meat to them that were able to bear it and the Oracles of God to all in a Language they best understood? Have I concealed any part of Gods sacred Counsell from you? Have

The Churches sense of her reproach and sufferring.

I not ſet forth with all plainneſs and freedome the bleſſed fulneſs and excellencies of my Lord Jeſus Chriſt, in ſuch a manner and meaſure as I received from the Word and Spirit? Have I not adminiſtred all the Ordinances of God faithfully? Have I not enjoyned and taught all vertue and all grace, carefully recommending to my Children *whatſoever things are good, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report*; every holy Duty, every neceſſary Rule; and every immitable Example; with all the Advantages of ſound Knowledge, powerfull Preaching which at once was able to inform the weak, to reclaim the moſt erroneous, to reform the moſt debauched, to ſatisfie the moſt curious, and to ſilence the moſt refractory? Have I not prepared with much ſtudy and induſtry, with many prayers and tears, with long education, and diligent care, Reverend Biſhops, Orderly Presbyters, able Miniſters, workmen that need not be aſhamed, duly ordained, and called after an uninterrupted and Catholick ſucceſſion through all Ages, agreeable to that original inſtitution which was from Jeſus Chriſt, the great High Prieſt, the true Prophet, the ſoveraign King of the Church, the chief preacher of righteouſneſſe, and Biſhop of our ſouls?

Her care. Have I not, I ſay, taken an holy care of a ſucceſſion of Miniſters about holy things, who might divide the Word aright by ſolid preaching, might wait upon God ſolemnly by a devout and diſcreet Praying, might convince Gain-ſayers by acute Diſputing, might inſtruct the world by exact Writing, might maintain peace and order by wiſe Governing, might reform the world by holy living? Hath it not been my care and endeavour to keep up the ſoundneſs, power and life of Chriſtian Religion? Have not I laboured that my good people might every where have what is neceſſary and wholeſome for their ſouls good, in devout Prayers, in holy Sacraments; in powerful Sermons; whereby I deſired (God knoweth) to preſerve wholeſome and ſaving truth, to promote true holineſs, to ſet up an holy decency, to maintaine the wholeſome form and power of godlineſs, in truth, peace, order and unity? Have not I held forth an holy Light, Rule, and Life, in the plain parts of Scripture every where read;

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in the Articles every where acknowledged, in the Creeds and Catichism every year explained, in the Liturgy constantly used, whereby poor souls had a plain, easie and sure way to Heaven, through an unfeigned Faith, sincere Repentance, a Catholick Charity, a devout humility, a good conscience, and an holy obedience to God and man, according to the will of God, unto all well pleasing? Doe not I take care to instruct the ignorant diligently, to comfort the weak hearted tenderly, to raise up them that fall compassionately, to visit those that are sick charitably, to relieve those that want mercifully, to bury my dead that sleep in Jesus solemnly, to punish those that doe amisse severely, to restore them that have gone astray pitifully, to instruct them that oppose themselves meekly, to frame a way of Peace, Order, and Communion, (in which Brethren might happily dwell together in unity) prudently, rationally, and discreetly? O what failings of mine then have occasioned these impatient murmers which I hear? What faults of mine have raised those bitter reproaches which I bear? What enormities of mine have provoked those imminent dangers which I fear? O why is it that ye who own my Saviour, who have submitted to my Doctrine as your Rule, who have partaked of my Sacrament as your refreshment and comfort; O why is it that ye hate and dispise me, that ye strip and wound me, that ye tear and mangle me, that ye impoverish and debase me, that ye make me a scorn, an abomination, an hissing and astonishment to all that see me, a derision and a mocking to my enemies round about me?

Her Apologie for Constitution.

Alas all men of weight and worth, for parts and piety, for judgement and ingenuity, for conscience and integrity, for grace, learning and renown, know my innocency thus far, that as to the foundation of Faith and Rule of holiness, I have only adheared to Gods blessed Word: as for the Circumstances and Ceremonies of Religion, I use in them prudently and charitably that liberty and power which I suppose is allowed here for peace, order, and decency, by that blessed God who is not the Author of Confusion, but of peace, as in all the Churches of the Saints. If we may believe the integrity of those Reformers that setled this Church, whose learning, worth, and piety hath been confirmed by the

the testimony of so many wise and religious Princes, by the approbation of so many learned and reverend Convocations, by the applauses of so many other reformed Churches: if we may believe the preaching living and dying of so many hundred excellent Bishops and Ministers, or the Prayers and proficiencies of so many thousand of godly Christians; or if we may believe the wonderfull blessings and special graces of a mercifull God, attesting the verity, integrity and sanctity of my Christian Constitution for many happy years: or if you will believe all men in *England*, who have by oaths and Subscriptions, by Vows and Protestations resolved to maintain the Protestant Religion as it was established in the Church of *England*; who despair any where to find the way of truth and peace, of holiness and happiness, but in the use of those holy means, and in the exercise of those divine graces which accompany salvation, within me professed and enjoyed. I know nothing excellent in any Church for outward policy, inward tranquillity, and eternal felicity; nothing that was pious or peaceable, moral or vertuous, ritual or spiritual, orderly or comely, or any way conducing to truth and holiness, to grace or vertue, to the souls edification and comfort, which was not by me entertained with competent Maintenance, noble Encouragements, ingenious Honours, peaceable Serenity, and munificent plenty; In which I flourished so many years by Gods goodnesse, and mans indulgence.

Alas, whatever I have done in the settlements of the Rites, Circumstances and Decencies of Religion, I have observed that modesty, wisdom and humility that became a Church of Christ, in discreetly and ingeniously complying with sober, primitive and venerable Antiquity in the Church, as far as it observed the Rules of Gods Word, and went not beyond the liberty allowed it in point of Order and Decency. O you are too knowing to be ignorant, and too ingenious to be insensible of your duty to God, and your respect to me; who was heretofore so much loved by my Children, applauded by my Friends, reverenced by my Neighbours, feared and envyed by mine Enemies for those spiritual Gifts, Ministerial, Devotional and Practical, which were evidently seen in me, those heavenly influences which

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people received from me, those gracious examples and frequent good works set forth by me, the blessed experiences men enjoyed within me, the charitable simplicities exercised by my members, the numerous Assemblies, the frequent Devotions, the reverent Attentions, the unanimous Communions, the well-grounded hopes, and unspeakable comforts which thousands enjoyed, both living and dying, in obedience to, and communion with me; which to impartial men were most impregnant evidences, and valid demonstrations of true Religion, and a true Church, setled by the joynt consent, and publick piety of a Christian Nation. He was a wise, holy, and reverend Son of my bosome, who said, *That in the greatest maturity of his Judgment, and integrity of his Conscience, when most redeemed from juvenile Fervours, popular Fallacies, vulgar Partialities, and secular Flatteries, he declared to the present Age and Posterity, that since he was capable to move in so serious a search, and weighty a disquisition as that of Religion is; as his greatest design was through Gods grace to find out and persevere in such a profession of Christian Religion as hath most of truth and order, of power and peace, of holiness and solemnity; of divine verity and Catholick antiquity, of true charity and holy constancy: so he could not (apart from all prejudices and prepossessions) find in any other Church or Church-way, ancient or modern, either more of the good he desired, or less of the evil he would avoid, then he had a long time discerned, and upon a stricter scrutiny more and more in the frame and form, in the Constitution and Dispensation of the Church of* England. *No where,* saith he, *diviner Mysteries, no where sounder Doctrinals, holier Morals, warmer Devotionals, apter Rituals or comlier Ceremonials. All which together, by a meet and happy concurrence of piety and prudence, brought forth such Spirituals and Graces, both in their Habits, Exercises and Comforts, as are the Quintessence and Life, the Soul and Seal of true Religion; those more immediate and special Influences of Gods holy Spirit upon the Soul, those joynt Operations of the blessed Trinity, for the Justification, Sanctification, and Salvation of a Sinner.*

She justifieth her Government.

1. Can you blame my Government, that ancient and Catholick Government of godly Bishops; which is so agreeable

able to Right Reason, so suitable to the Principles of due Order and Policy among men, so consonant to Scripture-wisdome both in Rules and Patterns, so conforme to the Catholick and Primitive way of all Christian Churches throughout all Ages, and in all places of the world? Would you have me, against all charity, modesty, humility or equity, to fall away from the Apostolical way of all Famous Churches and religious Christians? to cast off the ἔθος ἀρχαῖον, καὶ παράδοσιν, the βαθμὸν ἱερὸν, *nec conciliis institutum sed semper retentum, & non nisi authoritate Apostolica institutum*; the *Apostolici seminis traduces Episcopos*, that *universam successionem Episcoporum*; those *successiones ab initio decurrentium Episcoporum*; that *ordinem Episcoporum qui in Johannem stat Authorem*; that *toto orbe decretum*.) Shall I not enquire of the former Age, and prepare my self to the search of my Fathers? for I am but of yesterday, and nothing. Shall not they teach me, and tell me, and utter words out of their hearts? Shall not I stand in the way, and ask for the old way, which is the good way, and walk therein?

Would you have me give offence to the whole Christian world, which either is or would be governmed by Bishops, as the most Apostolick, Primitive, and Universal Way? Would you have me disown the right succession of the power Ministerial, conferred by Episcopal hands unto this day? Shall the Jewish Church have the Heads of their Tribes as Bishops and Rulers over their Brethren the Priests and Levites, and the Christian Church (in imitation of them, as in other particulars, so in this, have their Apostles, Evangelists, their Pastors and Teachers, without reproach, and may not I? O it is certaine that what is once well done, in a regular publick way, is ever after done as to the permanency of that vertue that is alwayes in a great and good example. ple, shall I lay aside Primitive & right Episcopacy, which hath such grounds from Scripture, both as to the divine wisdom so ordering his Church among the Jews, as also by the exam- Precept and Direction evident from our Lord Jesus Christ, and the holy Apostles in the New Testament, who preferred worthy persons for their Piety, Zeal and holy Gravity, to exercise a Christian authority over Ministers and people for their souls good, which might consist with charity and humility,

millity, for the preservation of the Churches peace and purity in the best and primitive times; such grave personnes for their Age, were Fathers; for their innocency, Saints; for industry, Labourers; for constancy, Confessors; for zeal, Martyrs; for charity, Brethren; for their light, Angels; and venerable for all Excellencies? And I own no other Bishops but such in whom are remarkable the vertues of the most ancient and imitable Bishops; the Industry of St. *Austin*, the Courage of St. *Ambrose*, the Devotion of St. *Gregory*, the Learning of *Nazianzen*, the Eloquence of St. *Chrysostome*, the Mildness of St. *Cyprian*, the Love of St. *Ignatius*, the Constancy of St. *Polycarp*, the Nobleness of St. *Basil*; and those who come neerest the Apostolical pattern and resemble the most of any Christians or Ministers, the Grace and Glory of our Lord Jesus Christ. I endeavour that my Bishops may be among Christians the most faithful; among Men, the most civil; among Preachers, the most painful; among Orators, the most perswasive; among Governours, the most moderate; among pious Men, the most fervent; among Professors the most forward; among Severe Men the most exact; among Sufferers, the most patient; among Perseverants the most constant; the most compleat every way, and perfect unto every good work. These I take care should be duely chosen, should be esteemed with honour, and reverenced with love. My Rule to them is, That they should over-rule with vigilance, should rule with joynt counsel neither levelled with younger Preachers and Novices, nor exalted too much above the Grave and Elder. I allow these men an honourable competencie, with eminencie, wherewith they may exercise a large heart and liberal hand, which may conciliate a general respect, and deserve the common love. My direction to them, is, that their vertue and piety may preserve the Authority of their places; and this in the order, peace and dignity of the Church, that they may be the Touchstone of Truth, the Loadstone of Love, the Standard of Faith the Pattern of Holinesse, the Pillars of *Stability*, and the *Centres of Unity*; such as the *Erroneous may hate*, the *Factious envy*, good men *may love*, and *bad men may fear*.

She justifieth her Doctrine.

2. Can ye blame my Doctrine, approved by the Refor-

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med, and agreeable with the Primitive Church? a doctrine according to godliness, teaching all men *that denying all ungodliness and worldly lust, they should live righteously, soberly, and godly in this present world.*

She justifieth her Devotion.

3. Doe you find fault with my Devotion in the Publick worship of God, by Confession, prayers, praises, Psalms, and other holy Oblations of a Rational and Evangelical service, offered up to our God by the joint piety of all my children, (the κοινὰς εὐχὰς, the μία δέησις, the *Communi Oratio*) where nothing is expressed as my mind, which I thought not agreeable with the mind of Gods spirit in the Scripture? nor do I know any part of it to which a judicious Christian might not in Faith say *Amen*, taking the expressions of it in that pious and benign sense which the Church intended, and the words may well bear. Indeed the whole composure of my Liturgy is (in my judgement) so wholesome, so holy, so compleat, so discreet, so devout, so useful, so savoury, so well-advised, that I find nothing in the eighteen Liturgies composed in the Eastern and Western Church, that is excellent, but is in this of mine; and many things which are less clear or necessary in them, are better expressed or wisely omitted here; the whole being so ordered, as might best inform all peoples understandings, stir up their affections, and quicken their devotions, in a wholesome form of sound words; such as *Moses*, *David*, the Prophets, and the Lord Jesus left behind them, solemnly recorded in the Scriptures. So that according to the primitive care, I first laid down Scripture grounds in the Creeds and Confessions, and then I enlarged and fixed my Lyturgies and devotions as near as I could to the majesty, solemnity, and exactness, unanimity and fulness of publick prayers upon all holy publick occasions, so plainly, that the devout soul knows well what it should desire of God; and so affectionately, that it earnestly desires in it, what it knoweth God alloweth; and so uniformly, that it peaceably goeth along with the Congregation, with one mind and one heart, *in the unity of the spirit, in the bond of peace.*

4. Is it the Rites and Ceremonies I impose that displease you? Alas I find the God of Heaven which we worship in *England* enjoyning more Ceremonies on his own people,

and

and forbidding no holy customs to any Christians, in order to advance the decency and order of his service, or Christians mutual edification and joint devotion under the Gospel. Our blessed Saviour hath by his spirit guiding the pens and practises of the Apostles, sufficiently manifested the power and liberty given the Church, and the Governours of it, for the choice and use of such decent customs, Rites, and Ceremonies, (not as divine institutions upon the consciences, but as humane injunctions upon the practises) as agree with godly manners, and the truth of the Gospel, and may best serve for order, decency, peace, solemnity, and mutual edification of Christians, agreed upon by publick consent, in which every ones vote is personally or vertually included. It's true, as the Lyturgy, so the Ceremonies have something of *Rome* in them: for to deal plainly, I did freely and justly assert to my own use and Gods glory whatever upon due tryal I found to have the stamp of Gods truth and grace, or the Churches wisdome and charity upon it. I would not refuse any good I found amongst them, because it was mixed with some evil; but trying all things, I held fast that which was good, being intent upon the great ends of piety, devotion and charity. It's true, I enjoyn my people an inward worship of soul, in spirit and in truth, before God; but withal, I enjoyn outward worship of the body, (which is but a reasonable service to God that make the body) exemplary and significant before men, in such habits and gestures as may most conduce (by the advice of the whole Church; for the private spirit of the prophets, in these things ought to be subject to the publick spirit of the Prophets) to reverence, devotion and edification; in knowing humble, meek and quiet spirits, rightly discerning the innocent nature of such things not prohibited, and so indifferent; and the Christian liberty allowed to them, to use those things indifferent when commanded, and to lay them aside when not commanded. However, let the many Obligations to unity by the true Faith you jointly professe give you more satisfaction, then the occasions of dividing the Ceremonies in which you differ, give you offence; so that you may not upon so small occasions, in such small matters, sacrifice to your private passion and perswasion the publick

peace and prosperity of the Church; especially since I never heard of any sober Christian, or truely godly Minister, who (being in other things prudent, unblameable, and sincere) did ever suffer any check of conscience meerly upon the account of having been conformable to, and keeping communion with me: nor did they ever complaine of Ceremonies, Lyturgy and Episcopacy, as any damps to their real graces, or to their holy communion with Gods blessed Spirit; but admired them as the united influence, the joynt consent, the combined devotion of all good Christians in this Nation, who publickly agreed with one mind, and in one manner to serve the Lord, in a way allowed by the most pious of Princes, practised by the best Nobility, owned by the wisest Gentry, maintained by the most learned Clergy, and embraced by the best sort of Commons. I allow only such Ceremonies as make religious Duties not more pious, but more conspicuous; not more sacred, but more solemn; not more spiritual and holy, but more visible, imitable and exemplary; to quicken my children, to allure others, to instruct and edefie all.

5. Are ye offended with my Canons and Injuctions? Is it fit that a few men whom Order and Policy hath made inferiour to others, as the Rulers and Representatives of the whole society, should prefer their own private Opinions and Judgements before the well-advised Results, the learned Counsels, the pious Endeavours, and solemn Sanctions of so many, eminent for piety, prudence, integrity, publick influence, and just Authority?

6. Are my solemne Fasts and Feasts your grievances? those solemn remembrances of Gods mercy to men in Christ celebrated with prayer, praises, preaching, and communicating to Gods glory, and all sober Christians improvement, according to the known president of the Jews, and the general practise of the Christian Church? What harme is there if some good men observing a day, observe it to the the Lord; and others not observing a day, observe it not to the Lord?

7. Do you resent my Endeavours for Unity and Uniformity? Alas, I desire onely that men sincerely worship one true God, and profess the Faith of our Lord Jesus Christ,

Christ, that they may be partakers of the gifts and graces of the blessed Spirit, and may have an holy communion with that adorable Trinity, and with one another in love and charity, as Christians, enjoying the noblest life, the sweetest society, and most heavenly fraternity; imitating God, emulating Angels; Children and expectants of happinesse, Partakers of grace, and daily preparing for eternal Glory: that all men who have been called, baptized and instructed by lawfull Ministers here, in the mysteries and duties of the Gospel, may make a joynt and publick profession of the Christian Faith, and Reformed Religion, in the name, and as the sense of the whole Nation, grounded upon the holy Scripture, guided also and administred by that uniforme order, due authority, and holy Ministry for Worship and Government, which according to the mind of Christ, the pattern of the Apostles, and the practise of all primitive Churches, hath been lawfully established by the wisdome and consent of all Estates in this Kingdome, for Gods honour, the Churches safety, the publick peace, and the common good of souls.

8. Doe I not allow you a just liberty to doe such things constantly and chearfully which are most proper and advantagious to the nature and excellency of men? to think what is true, to do what is fit, and enjoy what is just in reference to God, others and your selves? I have taken from you no liberty but that of *doing evil:* you are at liberty to enjoy all the comforts, priviledges, and Ordinances which Christ hath instituted, in an holy order, and regular way, for private or publick good; and to hope for that reward and crown which God the righteous Judge hath promised those that persevere in well doing. My highest aim is, that you may have liberty to exercise a good conscience, void of offence towards God and towards man, that they may willingly in all things live honestly.

9. Are ye displeased with my Members? Alas, innocent men, they pursue after the knowledge of, and communion with God, in order to a rational, religious, spiritual, gracious, perfect and unchangeable life; enjoying themselves in the blessed enjoyment of God, the enjoyment of whom satisfieth all their desires, rewards all their duties, requites all

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their sufferings, compleats all their happiness; crowns and perfects true Religion. They endeavour that *on earth*, which they hope for *in heaven*; viz. a right knowledge and a willing performance, which as reasonable they owe for ever to God their Maker, Preserver, and Redeemer in Christ. With this religious frame and temper, of which themselves only are conscientious, they prepare for a glorious and blessed immortality, with a sincerity of heart, and uprightness of conversation, which hath no other Rule but Gods Word, no other End but Gods Glory, no other Comfort but the Constancy of this Disposition to their Lives end. Innocent men, they look for one common Salvation; they use one common Sacrament, they professe one Faith and Rule of Holinesse, they have one Gracious Temper, the same inward sense of Duty and Devotion; they walk in the same order with the Catholick Church over the face of the earth.

10. Doe you envy me my Patrimony and Maintenance, what the Law of God allows me, what the Gospel hath provided me, what the piety of elder times hath bestowed upon me, what good Kings, Peers and people of their own endowed me with, freely *honouring the Lord with their substance*, that they that served the Altar, might live by the Altar? O why may not my children who attend the Gospel, live by the Gospel, since they attend a Ministry as venerable in its Mysteries, as clear in its Doctrine, as glorious in its chief Minister *Jesus*, as painful to it's Ministers, and as comfortable to pious and devout souls, as the Ministry of the Law? Why are you offended that they of my children that are taught, should communicate to them of my children *that teach in every good thing*?

11. Do you envy my just Power and Authority, whereby with the wisdome, gravity and integrity of such men as are invested with that power, I may check all abuses and disorders in the Church, and by a well ordered discipline, I may recover my self to my former glory and renown, for which I was spoken of throughout the world?

12. Doe you except against the private infirmities, the personal failings of my Bishops and Ministers, as lesse strict and unblameable in their lives, lesse painful in thir calling;

lesse

leſſe prudent in their undertakings, or leſſe compaſſionate in their Government? though all the world knoweth that within me Learning flouriſheth, Knowledge multiplyeth, Grace aboundeth, excellent Preaching thriveth, Sacraments are duelie adminiſtred, the fruits of Gods ſpirit are mightilie diffuſed, hoſpitable Kindneſs is exerciſed, Chriſtian charity is maintained, plain-heartedneſſe and goods works are eminent; though I know the Chriſtian world cannot ſhew men more eminent then ſome of my Clergy are for well-weighed Knowledge, for Chriſtian Courage and Patience, for ſincere piety, for indefatigable induſtry, for Care and Vigilancie, for exemplary Vertue, for ſound Doctrine, uſeful Writings, prudent Governing; for a firm Conſtancy, for fatherly Inſtructions, charitable Corrections, and imitable Converſations; who guide the people without any allowed licentiouſneſſe in converſation, any undecency in Devotion, any irregularitie in Adminiſtration; in all which, according to the ſacred direction of Gods Word, according to the heavenlie aſſiſtance of Gods ſpirit through Faith in Jeſus Chriſt, they teach them to worſhip the only true God, who is bleſſed for ever; as the admirable inſtruments of Gods glory, and the good of mens ſouls: teaching them a fruitful and effectual Faith, a ſound and judicious Knowledge, an hearty and ſincere Love, a diſcreet and prudent Zeal, a ſevere and through Repentance, fervent and devout Prayers, godly and unfeigned Sorrow, ſpiritual and unſpeakable Comforts, well grounded and firm Hope, heavenlie and holie Converſation, a meek obedience and ſubmiſſion in the general frame of Chriſtian mens carriage. Though I have men famous for greatneſs of Learning, ſoundneſs of Judgement, gravity of Manners, and Sanctity of Lives; yet among my ten thouſand Miniſters, it's likely ſome may doe amiſs. If when there were but three men in the world, one was a Murtherer; if among *Noah*'s ſons, one of the three was diſobedient; if among *Jacob*'s children, of two one was prophane; if of twelve Apoſtles, one was a Divel, another diſſembled, and a third denyed his Maſter; if among the Aſian Angels, there is none but was to be reproved; if among the two Primitive Preachers, there was a *Demas that loved the preſent world*, a *Diotrephes that loved the pre-emi-*

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mence: among my so many thousand Clergy; 'tis not likely but that some may fall short of the severe exactnesse required in all Ministers, who ought to be patterns in good works.

Oh my Clergy are not Angels, but men subject to the like infirmities with other men. *If they should say they have no sin, they would deceive themselves, and the truth would not be in them: but if they confess their sins, he is faithful and just to forgive them their sins, and to cleanse them from all unrighteousnes.* Be Perfection the glory of other Church-members, the glory of mine is Sincerity. "Without all "peradventure, the most holy and all-seeing God, who "walketh in the midst of the Golden Candlesticks, whose "pure eyes are most intent upon the Ministers of the Church, "hath found iniquity in his servants the Bishops, and other "Ministers, both as to their persons and professions: all "things being open and naked to him with whom we have "to do.

1. He observes how many consecrated and set apart to the service of God and his Church in the name, place, power and authority of Jesus Christ, and approaching his gracious presence with *Aaron* in the holy of holies, in the glorious manifestations of God in Christ to his Church, by publick Ordinances and spiritual Influences, have not so sanctified the Name of the Lord God, their God, in their Hearts and Lives in their Doctrines and Duties.

2. The great Searcher of hearts knoweth how rashly many of his Ministers undertake, how carelesly they manage that great and terrible work, under which Angels may swoon, and great Apostles cry, *Who is sufficient for these things!* how vulgarly they converse, how lazily they live, how loosely they behave themselves, how ambitiously they designe, how covetously they reach, how enviously they repine, how unexemplarily they walk unworthy of the favour and indulgence shewed them, to the amazement of their High-calling, the dishonour of their Profession, to the forfeiture of their Dignity and Plenty, the endangering of their Peace and Safety.

3. He that is about our paths, and about our dwellings, hath observed how unpreparedly, negligently and irreverently,

rently, how partially, popularly and passionately, how formally and vainly, without any power of godliness, Life of Religion, some performe the work of God, the great work of Eternal concernment to our own and other mens souls.

4. He whose eyes see, whose eye-lids try the children of men, hath looked down from heaven, and observed the iniquity of some mens holy things; their dead and unreasonable, instead of a living and acceptable serviee: he hath taken notice of that supine negligence which hath sunk some mens Ministrations below the just majesty, solidity and gravity of Gospel-dispensations; others by an affected height and depth, for want of plain instruction and charitable condescending, amuse the poor people, who know not what they say, nor whereof they do affirm.

5. He that will reprove, and set mens sins in order before them, hath taken notice of some mens remiss compliance, and others exact rigours, (according to their private tempers, judgements and passions) whereby they swerved too much from that just charity, discretion, legality and constancy which my Canons intented, and my constitution, health and peace required; especially in the peevish touchinesse of these times, when so many subtle and envious ones lie in wait to destroy me.

Yet my Church-mens exorbitancies are not my constitutions, their failings are not my frame, their infirmities are not my nature; their fall is no more mine who disallows it, then the Angels fall may be the Heavens that forbid it: their weaknesses are humane my authority is divine: that charity which thinketh no evil, will not lay upon me those enormities which I forbid by a Law, which I restraine by Discipline, which I mourn for in mine Humiliation, and discountenance in those great patterns that shew a most excellent way. These sinnes (O the Christian world!) are transgressions of my Law, affronts to my Authority the baffles of my Canons and Injunctions. O that my Apologie were written, yea, printed in a book, for the satisfaction of the world, *that the good that I would do, that I cannot do? and the evil that I would not doe, that I do! I find a law of my members against the law of my mind*: So that it's no more I, but the sins and the sinners that dwell in me.

4. It's you, it's you whom I have nourish'd and brought up as children, whom I have encouraged as Ministers, whom I have promoted as Governours; it's you that have brought this reproach and danger upon me. When I had with heroick patience endured the oppression of adversaries, by a Christian prudence defeated the attemps of Schismaticks, by an exemplary humility and piety turned the hearts of enemies, and by a miracle of Restauration silenced the mouths of all men; you my Sons, opened the mouth of scandal, strengthned the cry of reproach, raised the clamours of the envious. Oh, if an enemy had done this, I could with the same Christian courage I have suffered these twenty years, have born it; but it's you of my own bosome, family and profession: O you, my Clergy, whom I expected more glorious, more esteemed, more reverenced before all the world, after your constant sufferings, who coming out of this fiery furnace, might shine brighter then ever you did with the love of Christ, and of me his Church, both as to the care of those private charges and publik inspections, committed to you in excellent order, and by due authority: and I expected that neither pride nor envy, pomp nor popularity, neither covetousnesse nor ambition, should distract the thoughts, divide the hearts, exasperate the humours, or provoke the reproach of an incensed people against my Order and Government, and the good of all sorts of Christians. Whosoever of you, notwithstanding the miracles both of your sufferings and relefe, at such a time as this, when the mouth of Hell is open against me, shall open any other mouth to joyne in the cry against the Church, give life or tongue to any scandalous sin, and set that to its *clamans de terra*, crying from the ground; that by luxury or sloth, by covetousnes or griping, by insolence or pride, by carelesnes or loosenesse, by disorder and irregularitie, shall justifie mens malice against me, and by that means perswade credulous and easie people, that is true that hath been said of me, all is just that hath been inflicted upon me; I know not what Wo is heavy enough for him: *O alas, my Brother!* O it had been better for him he *had never been born.*

5. My Doctrine I can maintaine, my discipline I can assert, my constitution I can vindicate: *You you*, O my Sons,

I cannot

I cannot justifie: wo is me that I must hear your reproach, and cannot gain-saie it. Five things there are that tend equallie to mine and your own ruine, which I must charge you before the world: Five things that will insensiblie undermine my famous Fabrick, which hath been the care and labour of so many years when erected, and the miracle of this last year when restored. These five sad Particulars, are,

1. *Undue Ordination.*
2. *An unconscionable Simony.*
3. *Careless Non-residence.*
4. *Loose Prophaneness.*
5. *Encroaching Pluralities.*

CHAP. II.

The Church of England's *resentment of Undue Ordination.*

ALthough I am well satisfied (whatever the Romanists and others have of late suggested) that my Ordination is *Authentick*, Primitve and proper in *the form* of it; is *valid* in the Author, being by men ordained in an uninterrupted succession by the Primitive Bishops, as they were by the Apostles, and the Apostles by Christ, and Jesus Christ by God himself; and is regular and legal in the circumstances of it, being agreeable to the established Lawes of the Realm; yet not without much regret must I confesse, that solemn investiture of men to the great calling of Ministers, fallen much below its native glory, much shrunk in its Primitive sacredness and reverence, and extreamly decayed in its first esteem and honour, beca se my Reverend Bishops in the great intricacies of late alterations, are surprized to bestow the honour of that high calling, 1. upon the Young, 2. upon the Unlearned, 3. upon the Debauched; and 4. upon the Factious.

SECT. 1.

Of Young Ministers, whereof I have a Call of above 3000.

WO is me! when I have those that *teach* before they have *learned*; that I have those that would instruct others, and have need themselves be instructed which are the first principles of the Doctrine of *Christ*. Instead *of the ancient Fathers, we have children who are made Priests in all*

Lands. Former times honoured my excellent Clergy for their age and gravity, reverenced them for their learning and austerity and esteemed them as the *wonder of the world*; and said, *Ask the Father, and he will shew thee; thine ancients, and they shall tell thee:* this age slights them for their youth and weakness, for their ignorance and unexperience, as persons *that are but of yestardy, and know nothing. We have understanding,* saith the common people to the young men, *as well as you: we are not inferiour to you; yea, who knoweth not such things as these?* As the Patriarchs separated their first-born for the Priest-hood, and *Moses* & *Aaron* reserved themselves many years for their Ministries, and the Law prepared men thirty years for the sacred service; and the blessed Jesus, the Preacher of righteousness, entred not until the thirtieth year of his Age upon the great work of the Ministry: so my Bishops, *knowing how to behave themselves in the work of God, which is the Church of the living God, the pillar and ground of truth,* took heed to themselves and the flocks over which the holy Ghost *had made them Overseers, that they laid hands suddenly on no man,* neither were partakers of *other mens sins, but keep themselves pure,* taking care that men be first *proved,* and then use the Office *of a Deacon,* being found blameless; and then when they had used the Office *of a Deacon well and purchased to themselves a good degree of a Priest or Bishop, then they took care that they should be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach:* —— *not Novices, lest being lifted up with pride, they fall into the condemnation of the Devil.* —— Moreover, they took care they might have a *good report of them that are without, lest they fall to reproach and condemnation of the Devil.* But now, since the looseness of these late times, there are admitted to the Priesthood of the *meanest of the people, who are not the sons of Levi:* as in *Jeroboam*'s days, every one that will, is made a Priest, that he may have bread to eat. Those Pulpits that were filled with ancient Fathers, are now Desks for young children: those solemne Assemblies that were rapt up into the third Heaven with pious Sermons and devout Prayers, hear the late pedantique Herangues and juvenile Orations with scorn and laughter: those people that thronged to hear the

wisdome

wisdome of God delivered in the demonstration of the Spirit and with power, are quite weary of that true *foolishnesse of Preaching*, that consists onely in the childish wisdome of words, and in the *trifling enticing words of mans wisdome*. I had reverend men that shewed *themselves a pattern of good works, in Doctrine shewing uncorruptnesse, gravity, sincerity, sound speech that cannot be condemned*; *that they that were of* The contrary party were ashamed, having no evill to say of them, *when I ordained Elders in every City*. I had men *blameless, sober, just, holy, temperate*; whose judgements were *setled*, whose passions were *allayed*, whose affections were composed, whose actions were advised, and conversation exact and uniforme: since, every one did what was good in his own eyes. My young Ministers have been unstable in all their ways, unsetled in their minds, rash in their undertakings, imprudent in their carriage, weak in their discourses, unexperienced in their behaviour, not even, orderly and stayed in their conversation; to the grief of good men, who esteem all Ministers very highly in love for their works sake; to the joy of those evil men that have ill-will for *Sion*, who cry, Aha, aha, so would we have it. *O young men, who requireth these things at your hands*? Why do you run before I am willing to send you? O how dare you take *this Office upon you*, until you are called with solemn preparation, as was *Aaron*? Are not you afraid (now you have newly passed the elements of Philosophy, and the first principles of Nature) to look into those mysteries which the Angels desire to look into, to search into that knowledge which passeth knowledge? Are not you afraid to ascend that Pulpit whither *Luther* said he never ascended (though very aged) without fear and trembling? Are not you afraid to undertake that dreadful work from which the Prophets fled, the Fathers avoided, the Primitive Pastors trembled at? Do you know what you do, when you undertake to be Embassadors in Christs stead, to bring back the world to God, to be Co-workers with God in the salvation of souls, to be Angels of the Church, to be as Stars in Gods right hand, to be Stewards of the misteries of God, to watch for precious souls *as they that must give an account*? ——— How can you govern others, who cannot govern your selves? What

power

power have you over others, who have hardly any power over your selves? What esteem can you find among them, who will naturally dispise your youth? Did not Philosophy think you fit (O young men) to *hear* Morals, and shall Divinity admit you to *read* divine Lectures? How can you in the heat of youth, in the vigour of your lusts, appear in the world perswading men to mortifie their lusts, to crucifie the flesh with the affections and lusts? With what hope can you endeavour to compose the world to that great Rule, to which you cannot compose your selves? How will you behave your selves as Guides among persons whose years and experience are so much beyond yours? How impertinently will you converse? how weakly will you discourse? how imprudently will you deal? how contemptibly will you live among a staid and discreet people, wiser then you in their Generations?

"The goodness of God having furnished man with two "chief Instruments (saith an incomparable man) both ne- "cessary for this life, hands to exercise, and a mind to de- "vise great things; the one is not profitable longer then "the vigour of youth doth strengthen it, nor the other "greatly till age and experience have brought it to per- "fection.

SECT. 2.

Of Debauched Men ordained, 1500.

OH, am I, as *Julian* blasphemed, the sanctuary of all prophaneness? Am I a refuge for all licentiousness? Whom a strict Colledge expels, whom the severe University discountenanceth, whom civil men note with a mark of hatred and abhorrence, must I admit to my sacred Order, and honour with my most solemne Ministrations? My care is, that each Minister should be of *an holy and unblameable conversation*: What have these poor creatures to doe to take Gods Word held forth by me in their mouths, seeing they hate to be reformed? O my reverend Sons, what, do you bring a man to teach the world a God and his service, *Who is without God in the world?* —— What, do you send them to speak of that God *who is not in all their thoughts*? Why are they employed to propagate the knowledge of God, who desire that the knowledge of the holy One may cease

from

from them? To what purpose do they preach an holy Life, who never intend to live it? Why do they put those poor souls to pray for those things of God, which they doe not *desire*? to read that Bible which they do not believe, to bind those heavy burthens upon the people, which they themselves do not intend to bear? to teach that on the Sabbath demurely, which they will contradict throughout the Week profanely? Is there any need of authorizing publick patterns of impiety? Do you intend to destroy what ye have built? I know you not. Why then do you send lewd Ministers to teach men by an evil example that prophaneneſſe which I have endeavoured to reform by my good inſtruction? Wo is me, that I ſee thoſe within me running to all exceſs of riot, who are employed to teach a pure Religion, and undefiled before God. You, O reverend Fathers taughe men to deny all ungodlineſs and worldly luſts, and live ſoberly, juſtly and godly in this preſent world; and will you ſuffer men to go from among you, to teach all ungodlineſſe and worldlie luſts? O alas! one man a Divine and a Beaſt! What, conſecrated to God, and devoted to ſin! An abomination in the holie place! —— "Behold, thou art called "a Miniſter, and reſteſt in the Law, and makeſt thy boaſt "of God, and knoweſt his will, and approveſt the things "that are more excellent, being inſtructed out of the Law; "and art confident that thou thy ſelfe art a Guide to the "blind, a light of them which are in darkneſſe, an In-"ſtructor of the foolish, a Teacher of babes, which haſt the "form of knowledge, and of the truth of the Law, thou "therefore that teacheſt another, teacheſt thou not thy ſelf? "thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? "thou that ſayeſt a man ſhould not commit adultery, doſt "thou commit adulterie? thou that abhorreſt Idols, doſt "thou commit Sacriledge? thou that makeſt thy boaſt of "the Law, through breaking the Law diſhonoureſt thou "God? for the *Name* of God is blaſphemed among the "people through you."

SECT. 3.

Of Unlearned Men Ordained.

I Am aſhamed that that ignorance which formerlie found *preferment*, ſhould now find *orders* too; and that I ſhould ſettle

settle them legally in that calling, whereunto I alwaies said they had illegallie intruded themselves. It was too much to suffer that daring ignorance to *Usurp* the sacred Office, much more to consecrate it to it. The late Miscarriages want nothing to compleat them, but to be *hallowed*. The Catholick Church never entertained a Ministry but what was qualified either with extraordinarie gifts from above, or with humane learning from below: by which the mind being *instructed* and *improved* in all the riches of wisdome and knowledge, which are part of the glorie and image of God in man; by this learning all truths are clearlie unfolded. How do you think poor souls can clear divine truths, lying hid in the depth, darknesse and ambiguity of Original words, without skill in Languages? How can the attain the genuine and emphatick sense of the Word of God without skill in the Original words and phrases? How can they maintain the truths I have established, and confute the errours I have condemned? How can they detect the fallacies with which my poor people are deluded, and convince the gain-sayers with which I am troubled, and discover those sophisms in which poor souls wrap themselves, *darkning wisdome with words without understanding*, without the art of sound reasoning? How can they convey the holy truths they are furnished with to others, without an holy Eloquence, a sacred Perswasion and Rhetorick, which may commend them to mens minds, and enforce them upon their hearts? how can they satisfie themselves and others in the Controversies of this Age, without the Observations, Histories and Customs of former Ages; and standing in the waves, and asking for the old, which is the good way, and walk therein, to find rest for their souls?

How is it possible for those poor creatures to understand sundry passages of Scripture, depending upon propriety of words & idioms, or upon the Customs, Rites, Proverbs, Forms, Usages, Laws, Offices and Antiquities of the Assyrian, Persian, Greek and Roman Governments, without a competent portion of humane Learning? My Religion was as the Kings Daughter, all glorious within, attended on by Arts and Sciences, those Handmaids who cloathed her with garments wrought with needle-work of divers colours, embroidering

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her with pathetick Elegancies, with solid Eloquence and Orations, with Sublimity and Gravity, with Method and Acuteness, with excellent Morals, and useful Observations of a very sober sense. But now alas, it's exposed to a prophane world, with the ridiculous impertinencies and foolish adventures of men zealous, but not according to knowledge. What empty discourses do I hear? what incoherent Notions do I read? what vain trifles am I troubled with? what pilfering learned mens works do I endure? O what abundance of things should a Minister understand! O what a great defect is it to be ignorant of them! O how much do we miss a competent Knowledge in ordinary Ministers. 1. To satisfie themselves and others exactly in the true and original will of God. 2. To explain and unfold the words in which Gods will is originally expressed, and to endeavour by all means a right notion and conception of them, as they are to be understood in the Scripture. 3. To shew exactly what are those saving truths which are naturally contained in those words so explained. 4. To confirm those truths so drawn out of the Scripture, by such evident Arguments and powerful Reasons as may establish the true believers, and convince the Gainsayers. 5. To press those truths so made manifest upon men with that power, that they may have their proper influence and efficacy upon mens hearts and lives. The honest men that are industrious, I would willingly encourage, provided they have what I wished always, and shall now expect in all my Priests and Deacons; solidity, gravity, modesty, piety, and some savour of learning, joined with humility and zeal, with humanity, some methods of intelligible Reason, and profitable Scripture-Divinity. The Law was published by *Moses*, learned in all the Learning of the Egyptians: the Gospel was propagated by St. *Paul*, bred up at the feet of *Gamaliel*, in all the varieties of Heathenish and Jewish knowledge: the Primitive Fathers (as *Clemens Alex. Euseb. Tertul.* St. *Aug.* St. *Ambrose*, *Min. Fel. Lactant.* and others) maintained the Faith first propagated, by their comprehensive Learning. Therefore I have taken care, that none should be admitted to Orders, but they who are approved by sober and wise men, as *who have given themselves wholly to these things*, that their profiting may appear unto all men

men of whom there is some hope, because of their promptnesse of wit, quicknesse of conceit, tastnesse of memory, clearnesse of understanding, soundnesse of judgement, and readinesse of speech; that they may in time, by art, industry, experience and observation, become skilful Linguists, subtle Disputants, copious Orators, exact Critiques, comprehensive Historians, profound Divines, and powerful Preachers; that throughout the three Kingdomes I may have those that may settle the people rightly, instruct the ignorant clearly, satisfie the doubtful fully, meet with the seducers skilfully, and promote piety and peace successfully. As the times now are, wherein Learning aboundeth even unto wantonnesse, and wherein the world is full of Questions, Controversies, Novelties and Niceties in Religion, and wherein most of our Gentry and people are (by the advantage of long peace, and the customes of modern Education, together with a multitude of English Books) are able to look through the ignorance of a Clergy-man, and censure it, if he be tripping in any point of History, Cosmography, Moral or Natural Philosophy, Divinity or the Arts; yea, and to chastise his very method and phrase, if he speaks loosely or impertinently, or but improperly. I, as these times are, must not admit any Clergy-men without a competency of Learning; as who may endeavour by their prayers, care and industry to improve the Learning they have, so as they may be able upon good occasion to impart a spiritual gift to the people of God, whereby they may be established, and to speak with such understanding, sufficiencie and pertinencie, in some good measure of proportion to the quicknesse and ripenesse of these present times; shewing in their Doctrine uncorruptnesse, gravity, sincerity, *sound speech which cannot be condemned; that they which are of the contrary party may be ashamed, having no evill to say of them.* I, whose Clergy professed to use, and prayed to God to blesse their long Preparative Studies, Meditations, Writings, Readings, habitually to fit them for that dreadful work, and for every actual discharge of it; I am ashamed of those poor Smatterers, who have gathered a few raw and indigested Notions, either by superficial reading of the Scriptures, or by hearing some Sermons, or by gleaning a little here and there

from

from the plainest Writings, (without any Critical, Historical, or Polemical Learning) who are fit implements to bring in such ignorance, irreverence, Atheism, Superstition and Confusion, as shall quite put out the Christian and reformed Religion in this Nation, (reducing all to the ancient darkness, looseness and barbarousness) which hath been established by persons of real abilities, of good Learning, sound knowledge, sober Judgements, orderly Method grave Utterance, and weighty Eloquence; which all wise and sober Christians expect should appear in every true Minister of the Church of Christ, in such a competent measure and evident manner, as they may be able *comfortably to discern them and usefully to enjoy them.* I am ashamed to see a Roll of four hundred and six and twenty Tradesmen, who, 1. out of desultory restlesness, 2. out of covetousness and ambition, 3. out of sullenness and discontent, 4. out of pride and envy, having intruded in former years into the sacred Calling of a Minister, are now *ordained* to it. I am ashamed that my Authority should consecrate their Extravagancies; and that what I looked upon as the misery of late times, should be *allowed* in this; that I should countenance vain men that run from that Calling wherein they are called, and usurp the Order, Honour and Authority of that sacred Priesthood and Evangelical Ministry, instituted by the Lord Jesus Christ, as sent of God the Father; a mischief that greatly threatneth the Church and State, Faith and good Manners, all things Civil as well as Sacred. O what wise and honest hearted Protestant (that hath any care of posterity, or prospect for the future) finds not a said dispondency, with an holy impatience arising in his soul, while he seeth so many weak shoulders, such unwashen hands, such unprepared feet, such rash heads, such empty souls publikly intruding themselves upon all holy Duties, all sacred Offices, all solemn Mysteries, all divine Ministrations with equal insolency and insufficiency, being for the most part so much the more impudent, by how much they are grosly ignorant; in whom you cannot discern any either rational or religious, orderly or honest expressions in any degree proportionable to what was observable in my most solid Ministers, my most acute Scholars, and most profound Divines,

who have been hitherto my *supply* and *Ornament*. Certainly (Reverend Fathers) you will not so debase and undervalue the Evangelical Offices of Christ, as to admit every self flatterer and Oberuder presently to officiate, without any due examination or approbation from those with whom that commission and power hath been ever deposited in a regular and visible succession from Christ, the great Examplar or Original; although (duely considering the diversities of gifts from the same Spirit) you are not to exclude any modest person (though of meaner parts and less improved education) if he be of ingenious education, of pious affections, and an orderly life) from a place in Christs Ministry, where one may sow, another may reap, according to the several dispensations and gifts *of the same God, who worketh all and in all.*

SECT. 4.

The Church of England's resentment of the thirteen hundred forty and two factious Ministers that have been lately ordained.

YEt I will justifie you (O ye my reverend Sons) in this, that though you were surprized to ordain young men, yet you hoped that years might *improve them*; and debauched, yet you may hope that Discipline may *reform them*; and unlearned men, yet you may hope that time (with Gods blessing upon their private industry and studious piety) may *instruct them*; but I cannot with patience see your hands laid upon their heads so suddenly for their Ordination, who laid their hands lately upon you for your ruine. O that mine head were waters, that mine eyes were a fountain of tears, to weep for the unhappinesse of the daughter of my people, that must needs unadvisedly authorize men principled against its Government, prejudiced against its Order, prepossessed against its Liturgy, and privately practising against its peace and happiness! In vain doth Authority silence your old adversaries, if you *consecrate* new ones: in vain do they suppress the former race of *Non-conformists*, if you raise up a new Generation, *a seed of evil doers, children that are corrupters.* —— Shall we perpetuate our miseries, and keep up our unhappinesse? Must a sad race of Dissenters run parallel with the Orthodox succession to the end of

the

the world? whereby I must languish and die, my reformed Religion must decay, my piety and charity must be weakned, and my Authory and discipline languish. What eye will pity me when I have raised those men that shall ruine me? when I have commissioned those men that shall oppose me, and given them an opportunity for popular applause who shall use it against me? without my leave, no Ordination; no Ordination, no pretence to preach; no preaching, no publick opportunity to seduce whole multitudes against Doctrine and Discipline, against Order and Government. My safety is now in mine own hands; if I take care whom I prefer, I need not care whom I may fear; if I carefully chuse my Ministers I need not offensively suspend them; if I took care whom I ordained, I might without any noise put an end to all my trouble. Mortality would silence those Ministers that now disturb my peace, and no care may prevent any more. How ominously do some men discourse? how popularly do they endeavour to preach? what dangerous intimations do they make? how untowardly do they confirm? how ackwardly doe they use my Ceremonies? and read my Liturgy? When I consider the general approbation and submission to my Government and Discipline before the Wars, by all the Clergy and Layty of these Kingdomes; and withal, remember how contrary to true Learning and honest Integrity, as if they understood not what they did, or that they did conform contrary to their conscience, contrary to their former oaths and practises, against their obedience to the Laws in being before the points in controversie had any free and impartiall debate, these men cryed down the established Government and Religion, and approved and encouraged the violent and most illegal Extravagancies, tending to the utter ruine of Religion and Government.

Indeed I must confesse that most of all sides who have thought or done amisse, have done so not out of malice or wilfulness, but out of mis-information or mis apprehension of things: and therefore I charitably think none will be more faithful then those persons who upon mature deliberation being made sensible of their errours, doe feel in their hearts most vehement motives of repentence, and earnest de-

sires to make some reparations for former defects. Yet such *sincere Converts* are they, who are not so much frighted with the sudden miscarriage, as convinced of the continued errour of their ways; who are rather perswaded by the truth and reason I always urged, then *awed* by the authority and power I now enjoy; and so are not blindly carried on by that Providence that *advanced* me now, as it did, and may again *overturn* me; but are rationally wrought upon by the pregnant evidence of the Word, the clear practice of the Catholick Church, the best Comment upon that Word, and the irresistable strength of Reason for Order and obedience, upon which I was alwayes established, which they have not rashly complyed with, until they had examined all Allegations impartially, surveyed the merit of the Cause leasurely, waited upon God by prayer humbly, searched the will of God and the constant practise of good men diligently and sincerely, conversed with good and knowing men profitably and satisfactorily, and denyed themselves in all worldly respects most Christianly. The Lapsed were not formerly admitted to the communion of Christians, much less to the honour of Ministers, without that discreet delay wherein they might have time to satisfie themselves in the *reason*, and others in the *sincerity* of their repentance and conversion. With that caution was the Jewish Proselyte received to the Synagogue? with what care ought a Christian be brought to the Pulpit? Do they serve God in this complyance, or do they serve the time? If they serve God, he was the same as yesterday, so to day, and for ever. Do they serve the times? God forbid that they who teach a Religion whose interest is in another world, should yet own no more Religion then may consist with their interest in this. Alas, (say poor souls, distracted with alterations of times and men, to their inconstant Ministers) is this way lawful you submit to? why then did you declare it superstitious, Popish, and intolerable these twenty years, before God, Angels and Men? Is it unlawful? why do you practise it now? Was it against your Consciences all the while it was discountenanced, and is it agreeable to your Consciences now it is upon a sudden countenanced? Oh have you perswaded us these twenty years to venture Lives and Estates against those things you

now

allow and practise! Is it for this you prayed? Is it for this we fought? is this the issue of all our blood and treasure? &c. Oh it's a sad thing to see men in the same Desk reading Common-prayer in a Surplice, where they preach'd against both Common prayer and Surplice. Oh it's a sad thing to see men build up in a day, that which they have destroyed these twenty years. It's intolerable to see men keep their places by Conformity, which they gained by Non-conformity; when they turned out honest men by crying down my Government and Worship, now they keep them out by compliance with my Government and Worship. Alas, to see men Presbyterian in the beginning of the War, Independent in the end of it, and now Episcopal. Where shall we stop? Where we are now, we know; where we shall be a year hence, God knoweth. Alas, is a good Living the onlie Creed men have? and Preferment their only Confession of Faith? It was a miracle that St. *Peter* could convert three thousand at one Sermon, it's nothing now that his Majestie hath converted ten thousand Ministers with one glance of his eye. Ah, blessed *Hammond*, thou didst write rationallie; excellent *Gauden*, thou didst perswade powerfullie; devout *Taylor*, thou didst urge patheticallie: honest *Nicholson*, thou didst answer satisfactorilie: solid *Sanderson*, thou didst state clearly; holy *Usher* and *Hall*, you did offer moderatelie, heartily and learnedly. —— But who O ye worthies! believed your report? who would hear you? who was convinced by you? The King is restored, I flourish, and dispose of all Preferments, and my Converts are innumerable. Well, I have but two Wishes; the first is, That all who have gone astray may be reclaimed to the way of truth; the second is, That all who are reclaimed, may be reclaimed from mature deliberation, and a serious consideration of all that can be alleadged on all hands, *trying all things* and upon good grounds *holding fast that which is good*. Give me the men who conform upon the conscience of my principles, and not upon the prosperity of my Cause; —— who can neglect the most successful errour, and own the most afflicted truth; who are settled upon my principles which are constant, and not upon my preferments which are uncertain. Is it the Kings Majesties favour they depend

depend upon? he may fail. Is it the Church-Government they depend upon? that may fail. Is it Church-encouragement they ſtick to? that may fail. Is it the ancient Truth and Faith they comply with? that hath never failed, and that will never fail. Give me Miniſters who as they preach, ſo live upon the things which are not ſeen, and not the things which are ſeen; the things which are ſeen are *temporal*, the things which are not ſeen are *eternal*.

And muſt I have a Samaritan of Religion? ſerve the true God in the Temple, and the Calves at *Bethel*? Muſt I have a ſound form of words in the Desk, and all *extempory* effuſion in the Pulpit? muſt I have the ſame man read Epiſcopally to walls, and preach factiouſly to a throng? uſe the Ceremonies, and ſay to his confidents, *They are a burden to him*? uſe the Surplice, *yet unwilling to give offence*? uſe the Croſſe in Baptiſm yet ſay *I wiſh it were forborn*? Well, I ſhall never forget the words of a wiſe and judicious Father, now with God: "They themſelves (meaning the Non-conformiſts) "*when time was ſeemed to be*, and if they diſſembled not, "which we are unwilling to believe, *were indeed* reaſona- "ble *well affected*: for they ſubmitted to *Government*, uſed "the *Liturgie*, and obſerved the *Ceremonies* appointed ac- "cording to Law and order; and gave their own *profeſſed* "*approbation* of the ſame, as well by expreſs *words* from "their mouths, as by *ſubſcription* under their *hands* yet re- "*maining upon record*: what hath wrought this *change* in "them, (*evidence* of *reaſon*, or *worldly intereſt*) and how far "it hath wrought upon them (in reality, or but in comply- "ance) and in what order too, (by immediate aſſault upon "their *judgment*, or by *dealing* underhand firſt with their "*affection*) themſelves do or ſhould beſt know. It highly con- "cerneth them as much as the *peace of their conſciences are* "*worth*, (and much more then ſo,) to be well *aſſured* that "their hearts are upright in this affair: and in order there- "unto, not to content themſelves with ſlight and overly ex- "amination, (there is more wickedneſs and deceitfulneſs in "the hearts of *all men*, then *moſt men* are aware of) but to "make the more diligent, diſtrict and impartiall ſearch poſ- "ſible into the true *Cauſes* and *Motives* of this Change: (and "for ſo much as fears and hopes have been ever found the

Mr. *H.*
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Dr. *J. W.*

"fitteſt

" fitteſt engines to work ſuch feats) to enquire particularly " what influence or opperation either the *fear* of looſing " what they had, or the hope of *getting* more might have in " this work towards the producing ſuch an effect. 't will beſt become others to judge as charitably as they may; but doubtleſſe it will be ſafeſt for them to be very jealous over themſelves, leſt *ſo great a Change* could not have been wrought in ſo *ſhort a ſpace*, without a ſtrong infuſion of the one, or of the other, or both into the Medicine that wrought it; eſpecially ſince the conjuncture of time wherein this change happened, may very probably raiſe ſome ſuſpition that a viſible hope and advantage had ſome co-operation at leſt with whatſoever was the *principal* cauſe of this ſo ſudden an alteration. If not ſo, nor ſo, but that they find themſelves clearly convinced in their judgements of their former errour, and that they are fully perſwaded that they are now in a better way then that wherein they formerly walked, it is happy for them, and I doubt not but that they will fiude matter of rejoycing in it if they be not miſtaken (a thing not impoſſible) in the tryal of their own hearts. O that I had men that in the change of times were unchangeable in their mind and opinion, and to hold to their former and well-grounded Principle, ſo long as they can neither apprehend any reaſon of ſufficient ſtrength to convince their underſtandings that they are in the wrong, or to manifeſt unto them the neceſſity of making ſuch a change.

CHAP. II.

The Church of England's *refentment of Scandalous Profaneneſſe.*

OH you, my Sons, why doe you theſe things? for I hear of your evil dealings by all this people. Oh, Sirs, my God above looks upon you, and is provoked; the bleſſed Angels ſee you their fellow-ſervants, (for you are a ſpectacle to God and Angels) and are grieved; wicked men obſerve you, and blaſpheme God; good men behold you, and are *aſhamed*. Is it for this that you are delivered, that you may work *wickedneſſe*? Hath God puniſhed you, and will you yet ſin more and more? Will not twelve years ſufferings

reform? will not twenty years reproaches awake you? will not miracles of judgement deter you from evil? will not miracles of mercy oblige you to good? Oh, despise you the riches of Gods *goodness* towards you, not knowing that the *goodness* of God should lead you to *repentance*? But after your hardnesse and impenitency of heart, will you treasure up more *wrath* against another day of wrath? Is this the return you make to a gracious God, to dishonour him? Is this your kindnesse to me, to undoe me? Is this your gratitude for the publick favours of King and Parliament, to be utterly unworthy? Religion hath honoured you with a high Calling; you betray it: Your Prince vouchsafed you Royal Favours; you shame him; Honest people afford you their pity and compassion; you deceive them. Is this your kindness to your friends?

I saw indeed the late scandalous Centuries, but I neglected them as slanders and calumnies: I heard the late complaints and outcries, but slighted them as I do envy, malice and hatred. Dreadful things were daily suggested against you; great things were daily offered for you: the Faction reviled, the Orthodox maintained you: sober men writ for you; but now you confute them: holy men excused you; but you contradict them: good and great men spoke for you; but who will now believe them? Must you needs justifie Malice it self? Must you needs justifie what Uncharitableness it self durst not suggest against you? Doe you hear what they say; —— *There, there go your Ministers?* If you hear not what they *say*, see what you *are*: You are the salt of the earth; if the salt now loose its savour, wherewith shall it be salted? it is thenceforth *good for nothing* but *to be cast out*, and to be troden under foot of men. You are the salt; yet, how unsavoury? you are the light of the world, and do you walk as children of light? are you *burning* are you shining *lights*? Oh your carelesnesse, Oh your indifferency in matter of Religion! Oh how negligently you doe the work of the Lord, while you know God is serious in the Word he speaks, in the Judgements he afflicts, in the Mercies he bestows! When you know Christ is serious in redeeming souls, the holy Spirit is serious in sanctifying them, the Devil is serious in undoing them; the whole Creation is

serious

serious round about you. How you Trifle with immortal souls! how you play with the great and terrible work of the Ministrie! how formallie you do pray! how unconcernedlie you do preach! how vainlie and unprofitablie do you discourse! how unevenlie do you walk! What, do you speak for Eternitie? doe you preach for Immortalitie? Are you sent of God? are you here to save souls? and yet *Gallio*-like, *care for none of those things?* Wo is me, to see you *walk in the counsel of the ungodly, stand in the way of sinners*, and *sit in the seat of the scornful*; whose *delight* should be *in the Law of the Lord, in whose law* you should *meditate day and night!* What, the same man laugh at Religion, and preach it! the same soul Droll upon serious Holinesse in company, and yet urge it in the great Congregation! What, perswade men to vertue in the Pulpit, and laugh men out of it in the Parlour! Where is that serious Holinesse that crowned, that solemn Gravitie that adorned, that severe Vertue that advanced my sober Ministers, my Reverend Pastors, and holie men? Where is thy pious Spirit, devout *HALL*! where is thy gracious Temper, excellent *USHER*! where is thy even and seiled Frame, serious *HAMMOND*! where is thy vertuous deportment, Famous *MORTON*! where is thy rationall, well-weighed, and stayed soul, O venerable *SANDERSON*! *In England*, as in *Rama*, there is a voice heard, lamentation, and weeping, and great mourning; I as *Rachel*, weeping for my excellent children: but they are not. Wo is me for your *Covetousnes*. O ye my sons, than you instruct men for another world, yet look not beyond this: that you who are sent to teach men to *live by faith* should yet *live by sense*; that you who teach *faith the evidence of things not seen*, should yet eye onlie the *things which are seen*. Oh shame! *self-denyal* is the great dutie you enjoyne, *self-seeking* is the great sin you are guiltie of. *Love not the world*, is one of the most remarkable Axiomes of our Religion; *Love the world*, is the considerablest rule of your lives. *I have coveted no mans silver or gold*, saith the Apostle: Oh what say you? *I seek not yours, but you*, saith he: *I seek not you, but yours*, say you, *Neither at any time used I a cloak for covetousnesse, God is my witnesse*, saith the Apostle: Oh, what you have done, God and men are witnesse, *Give me the souls*,

(saith *Abraham*) *take thou the goods: Give us the goods* (say you) *take you the souls.* Is to *live to Christ* in this sense, thy *gain*? is to *die to him*, thy *advantage*? Alas! Alas!

Oh your debauched courses, (you vile and sordid souls) An holy Calling, and an unholy Life! Spiritual persons, and yet live after the *flesh*! a clean Garment, and an unclean heart! servants of God, and yet servants of sin! reverend in your Function, and yet shameful in your Lives! a Minister, and yet given to Wine! a Priest, and yet wanton! in holy Orders, and yet in riotous Disorder! walk circumspectly, and yet reel! a man devoted to the Study and the Closet, in chambering and wantonnesse! conversation in heaven, and in Ale-houses and Taverns! studie Eternity, and yet trifle away time! stand at the Communion of Saints, yet sit down in the company of scorners! *Oh these things ought not to be.*

Thus *vile* you are, and yet you are *proud*; thus *dishonouring* your selves, and yet *ambitious*. *Learne of me* (said Christ) *for I am meek and lowly*: Look upon you, you are proud and Lordly. I made you Ministers for the service of souls, you advance your selves to be Rulers. I taught *every soul* of you to be subject; you are impatient of subjection. Humility and meeknesse was the glory of my Ministers; haughtinesse and pride is your shame. Were you raised by the favour of God and men lately, to be high now? God remembred, and man pitied you in your low estate; God will remember, and man will punish you in your high estate. You humbled your selves, and you were exalted; you exalt your selves, and you may be made low. Oh the pride that composeth your Sermons, that contrives your designes, that fills your thoughts, that formeth your countenances, that putteth the Accents and Emphasis on your Words, that ordereth your Habit, modelleth your Gestures; that makes you aim at your selves in all you do, and forget God; when you should aim at God, and forget your selves. Shall Ministers that bring men to Heaven, live in pride, that cast Angels to Hell?

You are proud, poor souls, and ye must be *contentious* too: Ambassadours of peace ye are, yet in strife and envie: you profess a Gospel of peace, yet what emulation? what

wrath?

wrath? Christ left peace among you when he went to Heaven, shall he find peace when he returns from Heaven? Oh no: though Religion obligeth you to peace, although divisions have undone us, although Truth be almost lost, the power of Godlinesse be decayed, good men be grieved, be endangered; though enemies be encouraged, and Atheism be promoted by your unhappy differences; yet still you quarrel, still you dispute. Why doe you strive, seeing ye are brethren? Have you not one God? have you not one Faith? have you not one Baptism? have you not one Hope? Oh why do you not keep the unity of the Spirit in the bond of peace? why these jealousies, these fears, these distances, these bitternesses? I mark them which cause divisions contrary to the truth and peace, I always owned, and shall avoid them. Bishop *Usher* proposed what was moderate, you hearkned not; Bishop *Davenant* writ peaceablie, you read him not; Bishop *Sanderson* offered modestly, you regarded him not: many sober men offered healing Principles agreeable to the Concessions on all hands, yet they are neglected: God himself united you in your miseries, yet you disagree in your judgements; he joined you in sufferings, yet you divide your selves in his service. O tell it not in *Gath*, publish it not in *Askelon*, ——— that Ministers of the Gospell disagree among themselves, and head and lead their people to disagreements. What, shall a Minister live and not love? How do you Read? How is it Written? Is it not, *Follow peace with all men as much as in you lieth, if it be possible?* Doe not you read, doe not you preach thus? Oh why do you not live thus? Yea, there is utterlie a fault among you, that you fall out with your Neighbours. Now there is utterlie a fault among you, *That you go to Law one with another, I speak this to your shame,* Why do not *you rather suffer wrong? why do not you suffer your selves to be defrauded?* How preach you? how read you? is it not, that *ye resist not evil? and if any man shall sue thee at the Law, and take away thy coat, give him thy cloak also. Who is a wise man and endued with knowledge among you?* Let him shew out of a good conversation his works with meeknes and wisdome: but if you have bitter envyings and strifes in your hearts, glorie not, and lie not against the truth. This wisdome descendeth not from above,

but

but is earthlie, sensual and divellish; for where envying and strife is, there is confusion and everie evil work: but the wisdome which is from above, is first *pure*, *and then peaceable gentle*, *easie to be intreated*, full of mercie and of good works, without partialitie, without hypocrisie: and the *fruit of righteousnes is sown in peace of them that make peace.*

Well, if you go on professing Religion indifferently, doing the work of God negligentlie; if you carrie on outlie a form of godlinesse hypocriticallie; if you live without the grace of God within you prophanelie; if you live without the fear of God before you looselie; if you live without the love of God uncharitablie; if you live against your profession shamefully: farwel the most flourishing Church, farwell Ordinances, farwel Ministry, farwel Comforts, farwel Blessings, farwel our Glorie, farwel our God; *and wo unto us when he is departed from us.*

Oh my Sons, hearken to this one Wish; and Oh that it be not my last! —— For Gods sake, for your own sake, for my sake, for three Kingdoms sake, for our gracious Kings sake, for the sake of late posteritie.

TAKE HEED TO YOUR SELVES.

1. That you want not that grace you offer others; that when you save others, you perish not as Caast-a-ways your selves. Oh feel the power of that Religion you preach, and preach the power you feel: *Be* what you *perswade others to be.*

2. *Take heed to your selves* and consider what manner of men ye ought to be in all holie conversation and godlinesse.

3. *Take heed to your selves*, that you pull not down with a wicked life what you build up with an holie Doctrine. If there be no such thing as Religion, preach it not; if there be live it; if a loose life may be allowed, do not preach against it; and if it may not be allowed, do not live it; be not deceived, and deceive not others. Doe you know the judgement of God that all that commit such things as you do, are worthy of death? then why do you do them? if not, why do you preach the other? Oh preach exactly, and live exactly: as you *think* all the week how to *speak* upon *Sunday*, so *resolve* upon Sunday how to live all the *week*. How curiouslie you preach! Oh how carelesse you live!

4. *Take*

4. *Take heed to your selves*, and walk wiselie towards them that are without; that whereas they speak evil of you, they may be ashamed, considering the nature and end of your conversation.

Oh *take heed to your selves*: You have many eies upon your infirmities; you have many spectators of your falls, to find, to aggravate, and to publish them: God forbid that you should do evil in the eies of the whole world; the good part whereof watcheth on your Vertues, to imitate you: the evil part watcheth on your Vices, to traduce you; you are as lights upon a hill, O walk as in the light.

Take heed to your selves: if not for others, yet for your own immortal souls. Oh preach not of Heaven, and fall short of it: Oh preach not of Hell, and fall into it; of grace and dutie, and yet live without them.

Oh *take heed to your selves*. Vigilant is your Tempter, great are your tryals, many are your temptations much the oppositon you will meet; for weightie is your work: you destroie the power of Satan: you engage the power of hell: Oh take heed to your selves.

Oh *take heed to your selves*. You have the same nature with others, but you commit not the like sins with others: the sins that dwell in you are the same with other mens, the sins that are committed by you are greater then other mens: Oh watch then over your evill nature, take care of your great transgressions: 1. Against knowledge, wilfullie: 2. Against your truth, unfaithfullie: 3. Against your profession, hypocriticallie: 4. Against others, verie offensivelie; against the honour of God and his waies, verie dangerousllie; *who is blasphemed by the ignorant and ungodly through you.*

Take heed to your selves; that you may be blessed in your undertaking. Let your waies please God, as you hope God will bless your waies. ——— If not for your own, yet for other mens souls take take heed to your selves: speak from your hearts to their hearts: be not intangled by sin, that you may be able to speak against sin. Oh *do* as you preach, that the world may see you *mean* as you preach.

Oh reverend Fathers, enjoin my wholesome Canons severelie, visit mens live and carriages exactlie, oversee the flocks over which the holie Ghost have made you overseers, carefullie:

carefullie: Pitie Religion that is a dying; pittie me that am decaying; pittie your selves that are again falling. Reform my Clergie, and you are safe; neglect them, and you perish: keep up the life and practise of Religion, and that will keep you; if the power of Religion be lost, the profession of it will; your Calling will fail, your Order will fail; and God knows *what will be the end thereof:* I fear nothing but sin, I want nothing but true grace eminent in all my Ministers, whereby they may please God adorn the Gospel, convince Gainsayers, and reform the world.

Have you not enjoined, That *no Ecclesiasticall persons shall at any time, other then for their honest necessities, resort to any Taverns or Ale-houses, neither shall they Bord or Lodge*
Can. 75. *in any such place? Furthermore, they shall not give themselves to any base or servile labour, or to Drinking or Ryotting, spending their time idely by day or night, playing at Dice, Cards or Tables, or any other unlawful Game; but at all times convenient they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, alwaies doing the things which shall appertain to honesty, and endeavouring to profit the Church of God; having always in mind that they ought to excel all others in purity of life, and should be examples of the people to live well, and Christianly, under pain of Ecclesiastical censures to be inflicted with severity, according to the qualities of their offences.*

CHAP. III.

The Church of England's *Complaint against Unconscionable Simony.*

IN your other courses, O ye my Sons, fear of Authoritie may deter you, Conscience may check you, strict Lawes may restrain you, a severe over-sight may reform you: in this strange, in this sad miscarriage of *Symony*, I have made Laws, yet you transgresse them: I have enacted, 31 of Q. E. 6. "That if any persons, bodies Politick or Corporate, "shall or do at any time for any sum of money, reward, gift, "profit or benefit, directlie or indirectlie, or for or by rea-"son of any Promise, Grant, Bond, Covenant, or other as-"surance of or for any sum of monie, reward, gift, profit,

"or

"or benefit whatsoever, directlie or indirectlie, present or "collate any person to any Benefice with cure of souls, Dig- "nitie, Prebend, or Living Ecclesiastical; or give or bestow "the same for or in respect of any such corrupt cause or "consideration; that then everie such Presentation, Colla- "tion, Gift, &c. should be utterlie void, and of none effect "in Law; and that any person accepting of any Ecclesiasti- "cal promotion upon such sordid accounts, shall be judged "a disabled person in Law to have or enjoie any Benefice, "Dignitie, Prebend, or Living Ecclesiasticall. ——— Yet still you truck for Livings, you market for Benefices; still you buy and sell in the Temple: this abomination is still forbidden, and yet still allowed: my Cannons tie from it by an Oath, yet you venture. You swear thus:

I, N. N. *do swear, That I have made no Simonical payment, contract or promise, directly or indirectly, by my self, or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this Ecclesiastical Dignity, place, preferment, Office or Living, nor will at any time hereafter perform or satisfie any such kind of payment, contract or promise made by any other without my knowledge or consent So help me God through Jesus Christ.* Can. 40.

Yet you do it. Oh you men of God, can you forswear this abominable sin, and yet commit it? Will you publicklie disown it before God and the Church, and yet own it between your selves and your Patrons? Shall not God search out this? These things you do, and God keeps silence: you think he is altogether such a one as your selves. Ah, he, he will reprove you; he will set your sins in order before you. Oh consider this, ye that in this forget God! Oh be sure, your sins shall find you out. Shall a man take the name of God in vain, and be *guiltless*? Shall a man break his solemn Oath, and be delivered? *Shall he escape* that doth such things? shall he prosper? How will you look that God in the face in Prayer, whom you have blasphemed in your Oath? How can you behold that Congregation that knows you are forsworn? What preach the Word of God, and re-

gard not the Oath of God! What, gain a Parſonage, and looſe thy ſoul! To attain to a Preferment, ſhall you hazard more then the whole world?

1. Have you never read that in *Acts* 8.18 19 20,21,22,23. *And when Simon ſaw that through laying on of the Apoſtles hands the holy Ghoſt was given, he offered them* MONEY, *ſaying, Give me alſo this power, that on whomſoever I lay hands, he may receive the holy Ghoſt. But* Peter *ſaid unto him, Thy money periſh with thee, becauſe that thou haſt thought that the gift of God may be purchaſed with money. Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God. Repent therefore of this wickedneſs; and pray God, if perhaps the thoughts of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterneſs, and in the bond of iniquitie.* You will ſay,

Object. *You buy not any gift or grace, as* Simon *would have done; but ſome encouragement to exerciſe your gifts and your graces.*

Sol. Alaſs! is it not the *gift of God* you buy? are Tythes of God, or are they not? if they are not, why do you challenge them? *If they are of God, why do you buy them of men? Shall a man rob God? yet ye have robbed me, even this whole Nation.* They ſay wherein have we robbed God? in Tythes and Offerings. The Lay-patron takes from God, and you take from him: he ſteals from God, you receive from him. Is it his? why do you ſay Tythe belong onely to Miniſters? Is it the Miniſters? why doe you pay him for it? why do you juſtifie his encroachment, betray Gods right, wrong me, and undoe your ſelves? *Who goeth to warfare at his own charge?* You do it. Doe ye not know that they who miniſter about holy things, live of the things of the Temple? and that ſo the Lord hath ordained, that they that preach the Goſpell, ſhould live of the Goſpel?

Object. *I deal not with the Patron himſelf*, you will ſay.

Sol. Oh be not deceived! God is not *mocked*: what you do by others, you do your ſelves: *Simon* himſelf went not to God, whoſe the holie Ghoſt was, but to *Peter*, one of the Stewards of the *manifold gifts* of God.

Object. *I am Civil to the Steward.*

Anſw. How read you, 2 King 5. 20. &c. Gehazi the ſervant

vant of Eliſha the man of God, ſaid, Behold, my Maſter hath ſpared Naaman this *Syrian*, in not receiving at his hands that which he brought, but as the Lord liveth I will run after him, and take ſomewhat of him. So Gehazi followed after him: and when Naaman ſaw him running after him, he lighted down from the charriot to meet him, and ſaid, Is all well? and he ſaid, All is well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the Prophets: give them, I pray thee, a talent of ſilver, and two changes of garments. And Naaman ſaid, Be content take two talents; and he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid them upon two of his ſervants, and they bare them before him. And when he came to the tower, he took them from their hand, and beſtowed them in the houſe; and he let the men go and they departed. But he went in, and ſtood before his Maſter: and Eliſha ſaid unto him, Whence comeſt thou, Gehazi? And he ſaid Thy ſervant went no whither. And he ſaid unto him, Went not my heart with thee, when the man turned again from his chariot to meet thee? is it a time to receive money, and to receive garments and olive-yards, and vineyards, and ſheep, and oxen, and men-ſervant, and maid-ſervants? The leproſie therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever. And he went out from his preſence a leper as white as ſnow.

Object. *Yes let Gehazi look to that.*

Sol. Is it a ſin in him to receive a gift, and is it not a ſin in you to give it?

Object. *I onely laid a wager bought a horſe, married my Patrons daughter, or gave bond to reſigne.*

Sol. Fie, fie! Are you called to be *Miniſters*? Doe your dutie, you may look for your due, and make no terms with men for what God freelie gives you. Will you add a cheat to your Sacrilege? rob God, and put a trick upon the Law? is this, is this to obey for conſcience ſake?

Object. *I onely bought an Advowſon.*

Sol. If you cannot buy a Living when it is void, how can you buy it over another mans head when it is not? What do you aim at in the Advowſon? Do you aim at the good of

ſouls? thoſe ſouls are provided for alreadie. Do you aim at the benefit of the place? O unworthie man! What, embrace the preſent world! is the Tythe a Miniſters? what need you buy it aforehand? Is it the peoples? why do you take it at all?

2. And is the Church grown ſo contemptible, that it may be bought and ſold for money? Is Preferment rather a prize for the Richeſt, then a reward for the Worthieſt? who will ſpend their daies in ſerious ſtudie, and their life in wearieſome retirement, and their eſtates in a chargeable education, and at laſt muſt either buy their preferment, or live neglected, and die unobſerved? What ingenious man can endure tedious allowance, unſupportable fees, intolerable baffles, and not retire to his cloſet, and there give himſelf to diſpondencie and deſpair, curſing the *day wherein he was born*, and the years wherein he was bred up; ſaying, as *Elijah* ſecretly to his ſoul, *Lord, it is enough, take away my life*, ſince I have out-lived the glory of the Church, the honour of my Calling, the encouragements of Parts and Worth? —— I cannot live uſefullie; O that I might die comfortablie!

3. Have I no true Miniſters, but a Generation of *Demaſſes*, that embrace the preſent world? Have I no Miniſters called of God, that will live upon God? none that can truſt God with their maintenance? Will you all crowch for the Prieſts office onely, that you may eat a Morſel of bread? will your all degrade your ſelves, and buy and ſell your ſacred perſons and employments? Juſtlie would the Catholick Church have degraded you, *Can. ap.* 10. *Conc. Chalc* 2. *Conc. Auriaſ.* 14. And will you go on making merchandize of the Word? and will you go on in the Miniſtrie, out of *filthy lucre, and not out of a ready mind?*

Thus, thus are my worthie Sons laid aſide, the unworthie are promoted: my people periſh, my Religion decaies, my enemies break in upon me, and I have only here and there one to ſtand by me. The *weak*, the ſcandalous that came in by *Symony*, betray me. Oh ſacred Majeſtie, O ye the honourable Nobilitie, O ye worthie Gentlemen, let it be your honour that you can diſpoſe of Livings to the glory of God, the honour of the Church, and your own comfort: let it

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be your ſhame that you make any advantage of your Livings to the diſhonour of God, the danger of the Church, and the ruine of ſouls. Oh ye ingenious Miniſters, content your ſelves rather that you deſerve Preferment, then endeavour to enjoy them in this vile, unworthie and dangerous way: never ſtoop to theſe low terms: be rather buried in an honeſt privacie, then appear with a publick infamie. *Non ſi nunc & olim ſic erit.* Oh ſacred and auguſt Authoritie of King and Parliament, own your former Laws; vindicate your Authoritie; meet, meet this threatning miſchief; ſet a watch upon Patrons and their Stewards; frown upon the reaching Clergie; find out the Panders of *Symony* that lie about town, and ſet up as it were an Office for abomination. Take heed, Oh ye Patrons, how you lay the Childes portion in a Parſonage, *and devour that which is holy, and after that make enquiry*; forcing the hopeful Youth to begin with Perjurie, and commence with Sacriledge. Oh! words fail me: I muſt leave with you the excellent *Jewel*'s words to Queen *Elizabeth*, 1561.

The Livings of ſuch as are in the Miniſtry, are not in their hands to whom they are due: they ſeldom paſs now adaies from the Patron, if he be no better then a Gentleman, but either for the Leaſe or preſent money. Such Merchants are broken into the Church of God, a great deal more intolerable then were they whom Chriſt whipt out of the Temple. Thus they who ſhould be carefull for Gods Church, that ſhould be Patrons to provide for the conſciences of the people, and to place among them a learned Miniſter, who might be able to preach the Word to them in ſeaſon and out of ſeaſon and to fulfil his Miniſtry, ſeek their own, and not that which is Jeſus Chriſts; they ſerve not Jeſus Chriſt, but their belly: and this is done not in one County, in one place, but throughout all England. Oh merciſull God, whither will this grow at the laſt? If the miſery which this Plague worketh, would reach but to one Age, it were intolerable; it will be a Plague to Poſterity; it will be the decay and deſolation of Gods Church. Young men ſee this, and they are weary and diſcouraged, they divert their ſtudies another way. I know your Grace heareth not of theſe matters,

ters; and I hope God will work in your gracious heart some remedies against them: for otherwise the Schools will be forsaken, the Church desolate, the People wild and dismayed, the Gospel discredited; and this noble Realm, which ever was famous for the name of Learning, likely to come to such ignorance and barbary, as hath not been heard of in any memory before our time. Your souls are destitute without a Guide, the afflicted in conscience have none to quiet them; they grow wild and savage as a people that hath no God; they are commanded to change their Religion, and for lack of instruction they know not whither to turn them. Oh if the Kingdom of God be not worthy to be promoted, yet the Kingdom of Satan is worthy to be overthrown.

Oh our Posterity shall rue, that ever such Fathers went before them; and Chronicles will report this miscarriage: they shall leave it written in whose time and in whose reign this was done. Or if we grow so barbarous that we consider not this, or be not able to draw it into Chronicle; yet forreign Nations will not spare to write this, and publish it to our everlasting reproach and shame. By these means forreign power which by Gods mercy this Realm is delivered from, shall be brought upon us: the truth of God shall be taken away; the holy Scripture burnt and consumed in fire; a marvellous darkness and calamity must needs ensue.

Oh that your Grace might behold the miserable disorder of Gods Church! or that you might see the calamities that will ensue! It is a part of your Kingdom, and such a part as is the prop and stay of the rest. I will say to your Majesty as Cyrillus sometimes said to the godly Emperours Theodorus and Valentinian: Ab ea quæ erga Deum est pietate reip. vestræ status pendet. You are our Governour, you are the Nurse of Gods Church: We must open this grief before you, and God knoweth whether it may be redressed, it is let grown so long, it is gone so far: but if it may be redressed, there is no other but your Highness that can redress it.

The Definition of Symonie.

SYmonie is an intentive desire or purpose to buy or sell a spiritual Living, or any Corporal thing annexed to the Church.——*Grat. dist.* 1. *p.* 2. 91. *Zanch. de inter. cultu. Concil. compl. Sect.* 43. *dec. cont. Nic. can.* 8. 96.

CHAP.

CHAP. IV.

The Church of Englands *Complaint against Encroaching Pluralities.*

IS your portion, oh my Sons in this life or is it in another? Is the satisfaction your immortal souls look for in the emptie, vain, low and perishing contents of this world, or in the full, high and everlasting enjoyments of the other world? If in this life you have hope only you are of all men the most miserable, the most contemptible, and most deceitfull: if in another, why so many Imperial Laws, so many Ecclesiastical Canons, so many Decrees of Councils, so many severe Reproofs from Fathers and Casuists, so many Complaints and Reproaches, so many Laws and Injunctions, so many Attempts and Endeavours in Parliament these sixtie years against your Monopolie of Livings and Pluralities of Benefices? Why do you heap upon your selves this envie? Why do you provoke these Reproaches? I provided for you liberallie; I checked those that opposed your maintenance, seasonablie; I encouraged your Industrie and Merit carefullie, beyond any reformed Church in the world; I restored you to your Rights han somelie, I secured your Rights legallie: will not this satisfie you? will not this content you?

1. It's but latelie that you were thought uncapable of one Living; and now three, four, five, cannot suffice you. It's not long since you wanted necessaries, and do you now heap up superfluities? Lately you could not provide for your Families *Wants*, and doe you now provide for their *Excess* and Pride? Have you forgot how latelie *you grasped all*, and *you lost all*? Alas! Alas?

2. And will you eat bread out of your Brethrens mouths, and will you starve your fellow-servants? Are you Ministers? so are they. Are you Orthodox? so are they. Are you Loyal? so are they. Have you been constant? so have they. Are you serviceable to the Church? they more; *in labours more abundant*. Oh how manie excellent men who out-lived the late miseries, Articles, Committees, Sequestrations, Protestations, Covenants, Engagements, *lingring out their lives*, laden, and almost oppress'd, worn out and quite tired with the burthen of years, cares, feares, labours, ne-

cessities

ceſſities and afflictions, are now fain to die in obſcuritie, want and contempt, as if the Sons of the Church of *England* wanted onlie this to make up the meaſure of their ſufferings, *That they ſhould be undone when the Church is reſtored!* How many hundreds ſober and able men are laid aſide, and contemned by ſome as Orthodox, and deſpiſed by others as poor? whom the people would relieve, but that they are faithful to me: whom I would relieve, but that I am ſwallowed up by you. When you look big with your abundance and ſuperfluitie, and glorie in your preferments how manie hundred able and ſober men are aſhamed of their Order and Function, are wrapped up in poverty and diſcontent, and loſt in poor emploiments? whoſe faithful labours I want, whoſe ſober converſations might honour me, whoſe diligence and care might reſtore me, whoſe reaſon and learning might uphold me, whoſe powerful preaching might eſtabliſh me, whoſe ſelf-denial and devotednes to publick good might ſave me. Alas, Sirs, *let none of you think of himſelf more highly then he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith, for as you have many members in one bodie, and all members have not the ſame office*; ſo I being made of many, am one bodie in Chriſt, and everie one in me is a member one of another. You, my Sons, having then gifts differing according to the grace that is given you, whether Propheſie, *&c.* whythal not they that propheſie be encouraged according to the proportion of Faith? or Miniſtrie, why ſhould not all be encouraged that wait on the Miniſtrie? or they that teach, on teaching? or they that exhort, on exhortation? The bodie is not one member, but manie: now hath God ſet the members in the bodie as it pleaſeth him; and if they were all *one member*, where were the bodie? the eie connot ſay to the head, I have no need of thee; nor againe the head to the feet, I have no need of you. Nay, much more thoſe members of the bodie which ſeem to be more *feeble*, are *neceſſary*; and thoſe *leſs honourable*, upon theſe we ought to beſtow more abundant honour. And our uncomelie parts have a more abundant comelines: for our comelie parts have no need, but God hath tempered the bodie together, having given more abundant honour to that part

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which lacked, that there should be no schism in the body, but that the members should have the same care one for another. Now ye, my Sons, are the bodie of Christ, and members in particular: and God hath set some in the Church; first, Apostles; secondarily, Prophets: thirdly, Teachers: Are all Apostles? are all Prophets? are all Teachers? are all provided for? Oh covet earnestly the best Gifts, not the best Livings! And yet I could shew you a more excellent way.

Why is that Preferment engrossed by one, which might maintain Twentie? Why are those Revenues lost upon the folly, vanitie and superfluitie of one familie, which might provide for the honest occasions of five? Oh *Justice*, the equal Distributer of Affairs, whither art thou fled! Oh *Equity*, whither art thou retired!

3. If you consider not the sin, do you consider the consequences of these miscarriages; the envie that you already sink under; the occasion given unto them that seek occasion, which hath already disgraced you; the great discontent that already endangereth you. Have not you enemies to your Order, Calling and Judgement, and must you incense your friends? Must you provoke that God that hath hitherto upheld your Order and Function, by abusing the maintenance he allows for his service and servants to your own advantage? Must you displease his sacred Majestie, by appropriating to a few ill beloved persons, for whose sake his Majestie is thought the worse of, that encouragement which might be equallie bestowed upon well deserving and well beloved, who might in each Parish teach his subjects their dutie faithfullie, perswade them to obedience successfullie, and settle them in the Doctrine of Government according to the great Principles of Christianitie, most happilie? Must you provoke your Brethren of the Clergie to discontent, by taking up all the encouragements of their Studies, all their employments and hopes? How manie hopefull young men in Citie and Countrie are forced either to want, or, which is worse, to live upon your small Pensions, and scant allowance; and, what is natural for Parts and Ingenuitie, in want to despair their fortunes, and to envie yours? How readilie doe they now, hopeless of any regular favour, applie themselves to popular applause, that their

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compliance may gaine that among the people, which their merit could not among you? Doe not you see how the people forsake you, as Self-Seekers? how the Gentry censure you, as Unconscionable? how the Clergie abhor you as Invaders of their places and preferments? Do you not see that the Law can hardlie secure you? that authoritie can scarcelie defend you from all the affronts and baffles that Malice and Furie do suggest to an incensed people? the adversaries triumph, the manie Friends I have weep, the Sober and Serious are amazed to see fourscore or an hundred odious men filling up a whole Church. Do you amagiane those manie active men will rest in a dispirited, poor, mendicant, decaied, dejected and vexatious condition? Doe not you fear their melancholie thought, their retrived contrivance, their forlorn meetings? You know there are none so dangerous as the *discontented Scholars*. Monopolie is the Ruine of the State; Pluralities are the ruine of the Church; the one, necessitates the indigent Subject to dangerous courses and practises; the other, the poor Scholar to as dangerous discourses and thoughts.

Is it not enough that mens late malice and insolencie against the Ministrie reduced them to want and contempt, but that (to my shame, who am blessed of God with abundance and honour) one small part of the Ministrie should reduce the other to small Contributions, poor Dependencies; so uncertain and so base, that men of ingenious spirits and learning must detest them, who cannot endure when they do their work to beg for their wages, not without forcid compliances and flatteries with vile men in their vilest humours? Oh look upon the poor Curates, and their Families: what is their portion of the prosperity we now enjoy? Alas, they live by Gods mercy, and mens charitie. How despicable is their Calling? How little their Authoritie? how inconsiderable their Instructions? how successless their Doctrine? how uncreditable their Lives? Doe not you see that your fellow-Ministers under these necessities will not long be able to assert the honour of their Calling; and that no after-Generation will succeed to inherit their poverty and pains, unless such as will further debase the Dignitie of the Function? What, must all the ingenious Ministers be

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Stipendaries! The Faction threatned no more. Must they have onely their allowances? Anarchie could have done no more. Are you restored to reduce your fellow-servants to that penurie by a Law, which Fanaticks would have brought them to without Law? They wanted only this misery, to be undone by their Brethren, and perish by them of their own profession.

Object. *These poor men*, you will say, *are provided for answerable to their Parts.*

Answ. Have they Parts for the Calling of Ministers, and have they not Parts for the Maintenance of Ministers? Can they preach the Gospel, and can they not live by the Gospel? Are they worthie to discharge your Cures, and are they not worthie to enjoy them?

5. Do you desire the advantage of so many Benefices, or do you desire the charge? if the *advantage*, then the poor Separatist was in the right, when he called you *Hirelings*; then indeed you make *merchandise of souls*; then you are the greatest Juglers and Deceivers in the world; and you laugh among your selves, (as the *Thuscan* Sooth-sayers) and confer Notes, as that Pope with his Cardinal saying, *How much gain doth this Fable of Christ bring us?* —— and poor souls should avoid you as the shadow of death. What, shall I hear him whose godlinesse is gain! whose God is his belly! whose faith is advantage! whose hope is onely in this world! His watchmen are blind, they are ignorant, they are all dumb dogs, they *cannot bark*; sleeping, lying down, loving to *slumber*: yea, they are greedie doggs which can *Never* have *enough*, and they are shepherds that cannot understand: they all look for their *own way*, every one for his gain from his *quarter*. Come ye, say they, I will *fetch wine*, and we will *fill* our selves with *strong drink*; and to morrow shall be as this day, and much more abundantlie, *Esay* 56. 9, 10, 11, 12.

If the *Charge*, do you know what you do? do you know that you must watch over the Congregation as they that must *give an account*? so many Benifices, so many more hundreds of souls that you must answer for? Do you know what it is to answer the great God for an immortal soul? do you know what is to give an account of the purchase of

Christs blood? do you know what is the work, what is the charge of a Minister? Oh poor souls! you consider not whether some have not accused you to God, whom you never saw; whether souls under your charge are not daily going to another world, with doleful complaints against you, whom you never knew; whether any in Hell do not cry out against you, whom you never saw: thousands have appeared before the Judgement-seat of God, excusing themselves with your faults, though you lay it not to heart; alleadging, that they saw no more Religion in the world then Interest and Gain, they knew not what to do to be saved. Alas, you are not sensible that there may be hundreds in Hell that you looked not after, cursing the day that ever you were born, that ever you were sent into the world, that there should be so many Wretches that lived only to damn men. If it be a Charge you desire, why doe you not attend unto that flock over which the holy Ghost made you overseers? Why doe you not in that calling wherein you are called abide with God? Is it possible for you to serve two Cures? you will hold to the one, and despise or neglect the other: and is it possible for you to be saved? Lord, what if you gained the world at the rate of undoing souls? Do you consider that the bread you eat is the price of souls? How can you eat with comfort, and think, Oh some of my charge may be now going to Eternity, and I prepared them not? How can you sleep securely, and think, Some of my charge may awake to morrow in another world, whether of wo or weal I know not? How can you die peaceably, and think, *Where shall we meet the many souls that have gone before us out of our Congregations*? Oh where are ye, O immortal souls? with God, or for ever departed from the pesence of the Lord! Oh did you ever read that of St. *Bernard*, *Qui non unus sed plures in beneficiis, non unus sed plures in suppliciis?* If you pity not me once againe by these courses decaying, if you pity not poor souls by this means perishing, Oh pity your selves, and have mercy upon your own souls: Alas, that men should be educated chargeably, should study diligently, should be ordained solemnlie to delude souls, to mock God, to deceive the world, and undo men, for two or three or four hundreds pounds yearlie, during a short life! that you should appear

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in a Pulpit (if yet you doe appear in a Pulpit) for a little Maintenance! that you ſhould appear very ſolemnly every Sunday, onely to put a trick upon God and men! I hope better things of you, and things that accompany ſalvation, though thus I ſpeak. "In the Primitive times every *Church* "of ſo many ſouls as are of your Pariſhes, had many Mini- "ſters, whereof the ableſt ſpeakers did moſt in publick, and "the reſt did the more of the leſs publick work, (which ſome "miſtake for ruling Elders) but now one of you takes the "care of many Churches. The Popiſh times, I mean years 632. could divide *England* into Pariſhes, for the better diſ- charging of the cure of ſouls: our times unite thoſe Pariſhes again, for the better maintenance of pride and vanity. Is it for this that we are reformed? is it for this we are Pro- teſtants? then each Pariſh had their Miniſters to pray with them ferventlie, to teach them faithfullie, to comfort them ſeaſonablie, to converſe with them uſefullie, to relieve them charitablie, to direct them carefullie. Ah! *in quæ nos reſer- vamur tempora!* Now, now my people are neglected, my buildings are ruined, my hoſpitalitie is loſt, my authoritie is ſhrunk and faln, and the Church of *England* is thought to be nothing elſe but the intereſt of a few crafty Clergie- men, ordering all things to their beſt advantage.

Though *Envy* may know, and *Prejudice* it ſelf may conſi- der, I am a Church made up of godly and religious men: Princes, Nobles, Gentry, Biſhops, Miniſters and people, main- taining an Orthodox Doctrine, a Primitive Government, a pure and orderly Worſhip, a ſevere Diſcipline, and a Chri- ſtian Communion in Word and Sacrament; who have for- bid theſe extravagancies by wholſome Laws, checked them by ſevere Canons, and diſallowed them by fair and juſt means imaginable. In the darkeſt and moſt ſuperſtitious times, I ordered, *That no Monks*, i.e. *idle perſons, ſhould take Livings of Biſhops, or appropriate the Revenues of them to themſelves; but that the Prieſts ſerving in thoſe Cures, and the Churches, might be provided with neceſſaries.*

Do you know why Monks were pulled down in *H.*8. time? Lay it to heart, I beſeech you, for many look for your fall too.

1. They were accuſed for engroſſing Wealth and trade; and do you hear what the world ſaith of you? 2. They were ac-

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cuſed for impoveriſhing Pariſh-Prieſts, by decrying Preaching, as miniſtring matter of Schiſms and Diſputes, and magnifying their own performances of Prayer and Devotion: by which, and other Artifices, they undermined the poor Prieſts, and procured that many Churches preſentative, with their Glebes and Tythes, were appropriated to their Covents, leaving but a poor pittance for the *Pariſh-Vicar*. This was the occaſion of the firſt Impropriations; I pray God your careleſneſs doth not occaſion another.

Oh remember *Robert Whigifts*, the Abbot of *Welow's* ſpeech, who was wont to ſay, *That they and their Religion could not long continue, becauſe* (ſaid he) *I have read the whole Scripture over and over, and never found that Monaſteries* (and I may adde Pluralities) *were founded by God: for* (ſaid the honeſt Abbot) *every plant mg which my heavenly Father hath not planted, ſhall be rooted up.*

Do you remember that Lay-parliament in King *H.*8. his time? wherein the Nobles and Commons aſſembled ſignified to the King, That the Temporal profeſſion of Abbots, Priors, &c. vainly ſpent, would ſuffice to finde 150 Earls, 1500 Knights, 6200 Eſquires, 100 Hoſpitals? Doe you remember thoſe Mock-parliaments that often conſidered how many 1000 men your Tythes (ill beſtowed upon you, as they thought) would maintain? You were once undone, —— now are you made whole: I beſeech you, my Sons, ſinne no more, leſt a worſe thing come unto you.

Biſhop *Jewel* on 1 *Theſ.* p 71.

Foraſmuch brethren as we were kept from you for a ſeaſon concerning ſight, but not in heart, we are enforced the more to ſee your face with great deſire. Therefore we would have come unto you, I *Paul*, at leaſt once or twice; but Satan hindred us. Such a zeal and care had he over the people of God. Oh in what caſe then are they that are careleſs, and haue no regard of the people of God! which hunt after Livings, and bend not themſelves to do good! which ſerve their own belly, and ſeek to be rich, and eat up the people of God as if they were bread! They cannot ſay they have a deſire to ſee the face of their flock, and that their heart is with them: howſoever they find time for other matters; they can never take time to know their ſheep, and th doe the

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work of the Ministry among them: they care not for them they think not of them; they plant not, they water not, they watch not, they give no warning of the dangers at hand: they teach them not to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. It were happy if all such were removed out of the Church of God: they destroy the souls, and lead them to destruction by their negligence. What account shall they give unto God for the souls of their Brethren? Where shall they stand? or what will they say when he shall bid them make a strait account? This is the practise of Satan, he useth all means to snare us, and withdraw us from that blessed hope: sometimes he letteth the encrease of the Gospel by raising up tumults, and disquieting the Church of God, [illegible]stirring the heart of such as are in Authority to persecute by all means the teachers of the Gospel of Christ. Again, when God gives peace and quietness to his Church, he leadeth the Overseers of the people to a forgetfulness of their duty, to seek the pleasures and delight of this life, and to have no regard of the work of the Lord: such occasion the Devil seeketh to hinder our salvation, and to withstand the truth and glory of God.

CHAP. V.

The Church of England's *resentment of Non-residence.*

OH my Sons, I have no pleasure in exposing you; yet have I no power to excuse you: you know that I have charity for you, that *suffereth long*, that *is kind*, that *is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things.* Alas! what shall I do now my people complain, my adversaries reproach, my Soveraign is displeased, my Nobility and Gentry are incensed; and where-ever I turn my self, Complaints are made, Petitions are drawn up, Jealousies are whispered, and Fears are murmured? *If I should hold my peace I should be thought altogether such a one as you are:* if I should speak, my tongue fails me. I am in a great strait; yet you had better hear your miscarriages faithfully reproved by me, to your reformation, then maliciously aggravated by others to your destruction. My words may be smart, yet they are wholsome, severe they

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may be, yet kind; you hear me with sorrow, but not with more then I speak to you with.

1. It's sad that after so many Councils, Decrees (as *Carth. 6. Tol. 6. Chalc. 7. Nic. 15. Sardic 14.* after so many Fathers charge, as *Hier. com. 2. p 111. Aug. 7. 4.* in *B 16. Athan.* in *Jo. 7. Naz. apol. p. 16. Cyp. Ep. 8 Greg. de curâ pastorali passim*) after so many provisions of Parliaments, as 50 *Hen.* 8. 4 32 *El.* 6. so many complaints from friends and foes, as 31 Q. *El.* 3 K. *J.* 12 K. *Ch.* a sin so dishonourable to your profession, so dangerous to Church and State, so clearly repugnant to your Callings as Non-residence is, should yet be *named amongst you.*

As, 1. Do you read that in *Act. 20. 25. Take heed to your selves, and to all the flock over which the holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood?* &c. *Take heed,* be not absent, neglect not. Do you consider where you are, what you have taken upon you? Over which the *holy Ghost* hath the holy Ghost set you over your flocks, and do you forsake them? hath Heaven intrusted them to you, and doe you neglect them? *Overseers* and yet come not neer your flock? Bishops, and never visit them? To feed *the Church of God,* that Church for whose sake the world is upheld. Oh what a charge have you undertaken! and will you be unfaithful to this charge? are you Stewards of Gods own Familie? *Oh it's required of a Steward that he be found faithful, 1 Cor. 4. 2* Have you the conduct of those Saints that must live for ever with God in glorie, and will you neglect them? Are the souls of men thought meet to see his face in glorie, and are they not worthie of your utmost care and pains? Oh if you keep beasts you might say they are scarce worth looking after; but do you think so of the souls of men, of the Church of God, the peculiar people, the holy Nation? *Which he hath purchased with his blood;* God the Son hath purchased the Church with his blood, and will not you look to it? What, Sirs, will ye dispise the blood of Christ? Shall the price of his blud be lost? Hath Christ died for souls, and shall I not sweat? Are my people they which Christ came from Heaven to save, and shall not I go from the Citie, from the Court, *&c.* to save them? Oh what doe I hear, may you say, when it may

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be one of my poor flock perisheth, for whom Christ died? *After my departing* (saith the Text) *grievous Wolves shall enter in among you, not sparing the flock.* Oh, Sirs, do you not know that the Jesuite is busie, that the Seducers are many? Why do you forsake the flocks? Are you resolved to ruine me? First, you displease the people, then you leave them open to any seditious or factious persons that will improve their prejudice, discontents and weakness, to their own advantage. It's true, you substitute your Curates: but, alas, poor men, they are hardlie able to live, much lesse to dispute: they are hardlie able to furnish themselves for Sermons, much less for Controversies: besides that, they are so contemptible, that I may here very pertinentlie alledge that of *Eccles.* 9.13.

Oh that you should betray his Majesties interest and my cause, and leave his subjects and my people to the temptations of those men who with good words and fair speeches deceive the hearts of the simple, with feigned words making merchandize of them! Can you stay in Court or City, and leave poor Neighbours perverted, honest men deluded, good subjects debauched, and a Kingdome almost overturned? As *Augustus* said to *Quint. Varus, Quintili Vare redde Legiones*; so his *Majesty*, so I (if yet you will hear me) say unto you: Oh restore us the many souls which by your neglect we have lost! Oh restore that peace which by your carelesnes we want! Oh restore us that puritie of Doctrine and Worship, which by publick and private diligence you might have secured! while you are asleep, the enemie soweth his tares; while you sleep, your ruine slumbers not: while you ride to and fro seeking that preferment your ambition may pitch upon, your adversary the Devil and his Emissaries goes to and fro seeking who he may devour. You compass Sea and Land for *Wealth*, your adversaries compass Sea and Land for *Proselytes*.

And did not the late times slander you? and are you Hirelings indeed? *He that is an Hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth the sheep, The Hireling fleeth because he is an Hireling, and careth not for the sheep.* Joh. 10. Oh of your own selves do men arise *speaking perverse things* to draw away Disciples after them. Therefore watch; and remember, that in the Primitive times for the space

of many years the Ministers ceased not to warne every one night and day with teares: and they could say to their Congregations, *We take you to record that we are pure from the blood of all men, for we have not shunned to declare unto you the whole counsel of God. We have coveted no mans silver or gold, nor apparel*, Acts 20.

2. Are not you them *that watch for mens souls?* and doe you not look after them? Are you to watch over them so as to give an account? and do you leave them? are you the Angels of the Church, sent forth to minister to them who shall be heirs of salvation and to behold the face of their father which is in Heaven? and do you not regard them? Angels, and earthly? Angels, and yet worldlie? Are you the Souldiers of Christ, and do you intangle your selves in the affairs of this life? Are you ordained to preach the Gospel? a necessitie is laid upon you, and wo is you if you preach not the Gospell. Are you Stewards of the manifold gifts of God, and do you not remember that you must give an account of your Stewardship, for you shall be no longer Stewards? Are you in Christs stead, and yet so careless of his people? Ah if Christ had served you so, what had become of you? what had become of the world?

3. Do you love the Lord Jesus Christ, and yet not feed his flock? *Simon Peter, lovest thou me? feed my lambs. Simon Peter, lovest thou me? Thou knowest, O Lord, that I love thee: feed my sheep.* Have you any kindness for your peoples souls? Do you not hear them cry, *Come* and *help* us? Are they your joy, your Crown, your rejoycing? Oh have mercie upon them! Do you not hear them say, *Master, carest thou not that we perish?* We have immortal souls to loose, and Eternitie to hazard; carest thou not that we perish? Doe you wonder that your people desert you, when you have forsaken them? Can you blame them that they separate from you, who have no care of them? They must needs forget their dutie towards you, when you have forgotten yours towards them. No wonder if they cleave to their *Pastors* and *Teachers*: for they find none *like minded, who naturally care for their state.*

* Bishop *Jewel.*

O Sirs, the *harvest* of souls at this time is great: * the Prebends are many, the Priests are many, the Deans are many--- the *Labourers* are few: Shall I pray the Lord of the harvest to *turn you out*, and *send forth Labourers into his harvest?* the souls that

that would be ſaved are many; but they die in ignorance, and you are not among them to inſtruct them; they die in doubt, and you not neer them to ſatisfie them; they die in deſpair, and there is none to comfort them; they live in diſorder, and there is none to guide them; they are in a ſtate of nature, and there is none to reclaime them; they are weak, and there is none to ſtrengthen them; they are liable to temptation, and there is none to aſſiſt them to manage their Temptation; they go aſtray, and there is none *to ſeek them that are loſt*; they are in the gall of bitterneſs, and there is none to relieve them; they are under the power of Satan, in *darkneſs*, and there is none to *turn them to God* that they may receive *forgiveneſs of ſins and an inheritance among them that are ſanctified by faith in Chriſt, if God peradventure might give them repentance to the acknowledgement of the truth, that they might eſcape out of the ſnare of the devil*; that ſo *they might be converted, and their ſins be forgiven them.* Fain would they *hear, that their ſouls might live*; but you are not among them to *preach*; willing are they to receive the Sacrament, but you are not among to adminiſter it. They are declining in grace, and there is none to recover them, or *in the ſpirit of meekneſs to reſtore them*; they are at a loſs, and there is none to adviſe them; they miſcarrie, and there is none to overſee them, to watch over them, to look to them; they are ſick, and there is none to viſit them, to inſtruct and comfort them; they are unruly, and there is none to ſee that Church diſcipline be exerciſed upon them.

4. Will you receive the tythes of God, and not do the work of God? Will you live of the Goſpel, and not preach the Goſpel? will you live of the Altar, and yet not ſerve the Altar? will you eat, and yet not work? will you receive tythes given to *Melchizedec*, and yet bleſs not the children of *Abraham* that pay it? will you receive the Levites portion and yet *not wait on the Tabernacle, nor ſerve the Sanctuary?* Will you have the double honour of *Reverence* and *Maintenance*, and yet not labour in the Word and Doctrine? Muſt he that is taught communicate unto him that teacheth him not in everie good thing? --- How can you enjoy thoſe Donations our forefathers made to Miniſters for teaching the Word of God, for praying *&c.* and yet neither teach nor pray? *Vid. Spel. conc. Br. p. 29. Vid. Illyr. cent. 8. c. 9. Col. 316. Ed. 1624. Bede Hiſt. Eccl. l. 1. c. 16. Sim. Lamb. Arch.* p. 22.

p 22. Bonif. Ep. p. 24. Polyd. Virg. l. 5 p. 89 90. Stow, p. 99. vit. Eg. Ingulph. Sect. 67. Mat. West. Gest. Br. 2. 2. Tilsley anim. sed p. 173. Speed Hist 7 c. 32. Fox Martyrol. 3 p. 136. Præfat. in Leg. Alfredi c. 38. Leg. Eccl. Aur. Athelstan. Mulmesb. de Gest. Br. 2. c. 11. Gemel. l. 6. c. 9 Seld. Eadm. Hist. p. 171. R. Basingst. 3. p. 186. How will you look your Ancestors in the face, when you have taken their gifts, and neglected their desires? What, take the tythe they gave, and leave their posterity destitute!

Ob. You will say, *We have Curates* and they perform out duty.

Ans. 1. Curates? what new generation of men are these Curates? We have indeed some Prophets, some Apostles, some Evangelists, some Pastors, some Doctors: but no Curates. Your Commission (O my Sons) is, *Go ye, and teach all Nations*; not *Go ye*, or send *your Curates* to teach all Nations. Hath your Servant libertie to bring whom he will to your service, while he takes his pleasure; and have you libertie to bring whom you will to Gods service, while you take your pleasure? Oh Sirs, the Scriptures run thus: *Son of Man, I have made thee a watchman to the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, & thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Again when a righteous man doth turn from his righteousness, and commit iniquitie, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousnesse which he hath done shall not be remembered, but his blood will I require at thine hand. Nevertheless, If thou warn the righteous that the righteous sin not, and he doth not sin; he shall surely live because he is warned; also thou hast delivered thy soul. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom: Preach the Word be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and*

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shall be turned into fables: But *watch thou in all things endure afflictions do the work of an Evangelist, make full proof of thy ministry.* If you would be saved onely by Curates, then serve God by Curates: if you may be damned onelie by Curates, then trust your charge to Curates. But how do you read? *Son of man propheſie againſt the ſhepherds of Iſrael propheſie and ſay unto them, Thus ſaith the Lord God unto the ſhepherds, Wo be to the ſhepherds of Iſrael, that do feed themſelves: ſhould not the ſhepherds feed the flocks? Ye eat the fat, and ye cloath you with the wool ye kill them that are fed: but you feed not the floch. The diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt: but with force and with cruelty have ye ruled them. And they were ſcattered, becauſe there is no ſhepherd: and they became meat to all the beaſts of the field, when they were ſcattered. My ſheep wandred through all the mountains, and upon every high hill, yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek after them. Therefore ye ſhepherds hear the word of the Lord: As I live, ſaith the Lord God, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe there was no ſhepherd, neither did my ſhepherd ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock: Therefore O ye ſhepherds, hear the word of the Lord, Thus ſaith the Lord God, Behold, I am againſt the ſhepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the ſhepherds feed themſelves any more, for I will deliver my flock from their mouth, that they may not be meat for them.*

2. Are Curates Miniſters, or are they not? if not, why do you employ them? if they are, why do they not live upon that maintenance that God hath allowed Miniſters? You could not endure rationally in theſe late times to hear of Stipends, yet now your Brethren muſt be content with Allowances: and beſides, if they are Miniſters, then either they have cure of ſouls, or not: if they have cure of ſouls, why do they not attend their own charge? if they have no cure of ſouls, how can they exerciſe any Miniſteriall act, ſeeing they have none to exerciſe it upon? no people being obliged to attend any but their own Miniſter: yea, all people being bound to attend onely their own Miniſter. If you will

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ſay, He is your peoples Miniſter, then you muſt ſay, You are not. ——One people can have but one Miniſter at a time.

3. Do you who are non-reſident expect tythes by mans Law onlie or by Gods? Not by mans Law onlie; for you have ſaid, and muſt ſay againſt the Anabaptiſt, That they are of Divine right; otherwiſe they will ſay, *What man hath given, man may take away*; nor muſt you look for it by Gods Law, which never allowed the maintenance of a miniſter to any but ſuch as did the work of the Miniſtry. *The Labourer*, and he onlie, *is worthy of his hire.*

4. Cannot the State keep Curates as well as you? If this be all, may not the Commonwealth allow Salaries and Stipends as well as you, and ſo remove the *burthen of tythe?* O Sirs, you know not what to do; when the King, Lords and Commons obſerve how much tythe goeth to maintain your pride, vanitie and follie, and how little to maintain the ſervice of God, they ſay, what need this waſte? why do we throw away ſo much of the Publick Revenue, as amounts to two million and a halfe, whereas half a million may maintain men to read prayers, and do all the duties of Miniſters? A Gentleman hath a Parſonage of 200 *l.* a year in his gift; Why, ſaith he, ſhall I part with ſo much of my Eſtate? cannot I give 20 or 30 *l.* to a Curate as well as a Clergie-man? You will tell him, *Sir, you Rob God.* He will ſay, no more then you: you know God onlie hath tythes when they are employed in his ſervice; and I ſhall allow ſo much and more to Gods ſervice then you do. Obj. *Why ſhould you being a Lay-man, meddle with tythes, which belongs to Gods ſervice?* *Anſw.* I do not meddle with any which belongs to Gods ſervice, but with what is abuſed to mans wantonneſs. Obj. *I am a Clergy-man.* *Anſw.* So are Thouſands more; yet none hath right to tythe, but he that performs the dutie enjoined them that receive tythe: tythe is not ſo much the maintenance of Miniſters perſons, as their wages for their work: but a little of the tythe may ſuffice him who does the work, as we may obſerve from what you allow; and reallie I do not know by what Law of God or man a Clergie-man may turn his tythe to private advantage, any more then a Lay-man. O Sirs, if you neglect your Calling when you have maintenance, what will you do if you had none? Oh you that condemne Sacriledge, do you live by it? You that ſay a man ſhould not rob the Church, do you

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rob it? You that preach and write against taking away Ministers maintenance, doe you take away Ministers maintenance? Is it for this the Nation upheld tythes against all oppositions, to have a few Readers and Curates? What, have we saved them from the Factious, to be swallowed up by the Covetous! Oh you are men born to undoe your selves, to ruine your calling, and to tempt a greedie world to take awaie all your maintenance. Do you read Historie? (Alas, I am afraid that a spirit hath seized you.) Do you observe what was written in *Ead.* 10. *ch. p.* 279. and *Chartres de nug. cur.* 7. 21. *They* (the Priests) *grew scandalous:* —— *they neglected their Cures; they resided not upon their Livings;* —— *they went to and fro for their pleasure; the people arose up against them, the Noblemen withdrew their tythe from them;* —— *the whole kingdome cryed,* No Service, no Maintenance: —— *Yea, the poor people burned the tythes, being loath the unworthy Ministers should have any benefit by them, though loath themselves to meddle with them.* —— Thereupon it was agreed among the *Thanes*, that there should be no maintenance given to Persons, but to Churches, which might allow them to such persons as did them service; and that none should live by Church-allowance, but they that did Church-duties. *Seld. ibid. Excerpt. Egbert. can.* 100. In continuance of time the Lazie and the idle had ingrossed almost all Church-preferments; then the tithes were alienated and impropriated as it is at this daie —— whereupon the Clergie awaked a while, and followed their business diligentlie in K. *Ed.* 6. and the beginning of Q. *El.* Reign. Yet men are men still: for about the 30 of Q. *El.* the remainder of Church-livings that had escaped the Impropriators, was ingrossed by a few Pluralists and Non-residents: insomuch that the Commons in the Parliament of that year petitioned the Lords earnestlie, argued rationallie concluded peremptorilie against these miscarriages, as they did in all Parliaments until the 12 of K. *Ch.* when the scandal of this usurpation was so great, the *odium* so general, the clamour so universal, the juggle of the Non-residents (in holding tythes under the pretence of the Ministrie for nothing, and in receiving a million of the National Revenue for nothing else but that they were in Orders) was so apparent, that the whole maintenance of Ministers was endangered all Church-preferment was threatned. And you who now cannot content your selves with handsome and honest competencies, were like to be brought to a morsel of bread. O Sirs, *give not occasion to them that seeks occasion:* let the world see that du-

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to be more your care than your diligence? that you do not work to live, but live to work? that no maintain the English Clergy, to uphold Religion? to advance Gods Name? to promote the salvation of souls? to support the glory and interest of the Kingdom, together with the peace, civility and happiness of this Age and Posterity.

Gild. de excidio Britanniæ, Edit. Polyd. Virg. p. 73.

Posset quidem lenior fieri increpatio, sed quid prodest vulnus tantum manu palpare, unguentove ungere, qui tumore jam vel fœtore sibi horrescens, cauterio & publico ignis medicamine eget? O Inimici Dei non sacerdotes; O licitatores malorum non Pontifices. Traditores & non Apostolorum successores. —— *Si quis* Episcopatum cupit, bonum opus cupit: *vos Episcopatum avaritiæ gratia cupitis* —— *in hoc Sermone lachrimis potius quam verbis opus est* —— *nec sibi quisquam sacerdotum de corporis mundi conscientia supplaudat, cum earum quibus præest, si propter ejus Imperitiam, seu desidiam, seu Adulationem perierint in die judicii de ejus manibus velut Interfectoris animæ exquirantur; Multum usu ac frequentia peccatorum inebriati, & incessanter irruentibus vobis scelerum cumulatorum, ac si undis quassati, unum veluti post naufragium in qua ad vivorum terram evadatis, pœnitentiæ tabulam toto animæ nisi inquirite, ut avertatur furor Domini à vobis.* —— *Ipse omnipotens Deus totius Consolationis & misericordiæ paucissimos bonos pastores conservet ab omni malo, & municipes faciat civitatis Jerusalem cœlestis; h. e. sanctorum omnium Congregationis, Pater, Filius & Spiritus Sanctus, Cui sit honor & gloria in Sæcula sæculorum, Amen. Amen.*

A Catalogue of Non-residencies.

In Berkshire	18	Norfolk	104
Bedfordshire	30	Oxfordshire	53
Buckinghamshire	24	Northumberland	25
Cambridgeshire and Isle Ely	45	Northamptonshire	76
Cornwal	46	Somersetshire	87
Cheshire	45	Suffolk	106
Herefordshire	54	Sussex	63
Cumberland	12	Surrey	69
Dirbishire	32	Shropshire	43
Devonshire	61	Merionethshire	24
Dorsetshire	79	Caernarvan	35
Durham	57	Anglesey	31
Essex	105	Denbigh	41
Glocestershire	46	Flintshire	18
Hampshire	65	Montgomery	52
Lancashire	63	Glamorganshire	143
Lincolnshire	49	Monmouthshire	26
Leicestershire	62	Pembrokeshire	33
Middlesex	105	Radnorshire	19
Nottinghamshire	34	Caermarthenshire	20
Kent	96	Brecknock	17
Worcestershire	78		

So that of 12000 Church-Livings, or thereabouts, 3000 and more being impropriate, and 4165 being *Sine-cures*, or Non-residents Livings; what a poor remainder is there left for a painful and an honest Ministry, for the glory of God, and the salvation of souls?

FINIS.